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ONANIA:

OR, THE

HEINOUS SIN

OF,

Self-Pollution,

AND ALL ITS

FRIGHTFUL CONSEQUENCES (in both Sexes)
CONSIDERED,

With Spiritual and Physical ADVICE to those
who have already injured themselves by this
abominable Practice.

The TWENTY-FIRST EDITION, as also the TWELFTH EDITION of the SUPPLEMENT to it, both of them Revised and Enlarged, and now Printed together in One Volume.

As the several Passages in the *Former Impressions*, that have been charged with being obscure and ambiguous, are, in these, cleared up and explained, there will be no more Alterations or Additions made.

And ONAN knew that the Seed should not be his : and it came to pass, when he went in unto his Brother's Wife, that he spilled it on the Ground, lest that he should give Seed to his Brother. And the Thing which he did, displeased the LORD ; wherefore he slew him also. Gen. xxxviii. 9, 13.

Non Quis, Sed Quid.

L O N D O N :

Printed for, and sold by Mrs. Cooke, under the Royal-Exchange, Cornhill ; W. Peddingham, the corner of Essex-Street, facing St. Clement's-Church in the Strand ; and Mr. Corbett, near Temple-Bar. 1776.

[Price bound, Three Shillings and Sixpence.]

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P R E F A C E,

(F I R S T)

NECESSARY TO BE READ.

THE sin of ONAN, and God's sudden vengeance upon it, are so remarkable, that every-body will easily perceive that from his name I have derived the running title of this little book: And though I treat of this crime in relation to women as well as men, whilst the offence is Self-Pollution in both, I could not think of any other word which would so well put the reader in mind both of the sin and its punishment at once, as this.

This practice is so frequent, and so crying an offence, especial among the male youth of this nation, that I have reason to imagine, a great many offenders would never be guilty of it, if they had been thoroughly acquainted with the heinousness of the crime, and the sad consequences to the body as well as the soul, which may, and often do, ensue upon it. This was the chief motive that induced me to write on this subject.

Those who are of opinion, that, notwithstanding the frequency of this sin, it never ought to be spoken of, or hinted at, because the bare mentioning of it may be dangerous to some, who without it would, probably, never have thought of it, will, I hope, find themselves answered in page 10, 11, 70 and 72.

And, as I am fully persuaded, that there are very few sentences throughout the book which do not more or less tend to the mortification of lust, and not one that can give offence to the chastest ear, so I dare recommend the serious perusal of it to both sexes. And that it hath been looked upon as instructive, without being hurtful, by others as well as myself, the following letter, which was sent by a very learned and pious divine, will sufficiently make appear.

“SIR,

I Received the favour of our little book against Self-Pollution, and have given it, as it well deserved, a second reading. I am much pleased with your arguments and admonitions, which are both cogent and suasive, and, I hope in God, will answer your design, by doing a great deal of good in the world, both to the soul and body, by awakening the guilty (who are daily, and oftentimes dangerously, wounded by this foul practice) and deterring the innocent and unwary from falling into it. Would all masters of schools have but a strict eye over their scholars (amongst whom nothing is more common than the commission of this vile sin, the elder boys teaching it the younger as soon as (or even before) they arrive to the years of puberty) telling them the heinousness of the sin, and give suitable correction to the offenders therein, and shame them before their schoolfellows for it (or rather privately reprove and admonish them of the sin and danger) I am persuaded it would deter them from the practice, and by that means save them from ruin. Thousands of the youth of this kingdom learning it there, who likely might never have known of it elsewhere.

SIR, Yours, &c.”

And I may add, would all mistresses of schools also (those of boarding-schools especially) have a watchful eye upon the conduct of their pretty scholars, and pry more narrowly into their behaviour in their secret retirements, the many sad consequences spoken of in page 12, 13, 14, 15, 20, 21, 22 and 23, following, might be prevented, which, to my own knowledge, several of them, through such wantonness, have brought upon themselves. I have been several times consulted with about retrieving such abuses by their sorrowful astonished parents; And, though the seeming modesty of those fair pupils, before their superiors, may give no room for their being thought guilty of such practices, I am credibly informed, it is now become as frequent amongst girls as Manufriction is amongst boys; and a gentleman of great distinction (my good friend) whose veracity I can depend upon, has told me, some
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years since, that the governess of one of the most eminent boarding-schools we then had, did with tears in her eyes, inform his lady, that she had surpris'd and detected some of her scholars (to her great astonishment and concern) in the very fact, and who upon examination, confessed that they very frequently practis'd it, cum Digitis & aliis Instrumentis, and that chiefly those of them from the age of about fifteen or upwards.

Nor is this abominable sin practis'd only by the youth, but also by the adult of both sexes, married men as well as single ones, widows, and even married women that are lascivious, as well as those whose husbands are with them, as those that are absent, which the many confessions and complaints that have been made, and letters sent me of injuries brought upon themselves thereby for advice, make manifest; some of which letters are herein inserted.

I am not ignorant that after the Third Edition of ONANIA, a virulent pamphlet has been published against it, under the title of ONANISM. And, as I have inserted the preceding letter in the fourth impression, and never yet taken notice of the libel hinted at, it might be looked upon as unfair dealing, should I always produce the encomiums of those who have liked the book, without ever making mention of the accusations of such as have exclaimed against it. For this reason therefore, I here address myself to the author of that rhapsody, protesting, that I heartily forgive him the injury that he intended me, though I was sorry to see any one heap so many calumnies, and undeserved aspersions, on a person utterly unknown to him. If the whole had been less silly and impertinent, I would, before now, have vouchsafed an answer; but as it is, and the author cannot be imagined to be a person either of the least goodness or erudition, I shall not endeavour to refute him, or make any apology for the weakness and insipidity of the performance he complains of, otherwise than by publishing (now) the Twenty-first Edition.

It was reasonable to think, that, in the beginning of the second chapter, I had taken all imaginable precaution against every danger of raising impure thoughts,

even in the most lascivious. But as I found to my sorrow, that some people are not only deaf to all wholesome advice, but likewise will misconstrue and pervert the most candid meaning, I would in all the editions from the Fourth, and likewise in this Twenty-first, to shew the integrity of my intention, have omitted several words and passages, against which I know that exceptions have been made.

This, I say, would have done, had not some gentlemen, of great piety as well as penetration, dissuaded me from it by this argument: "When the intention of a casuist is, without controversy, found to be virtuous, he ought never to be blamed for relating facts as they are stated: From your answers in page 75 and 85. to the two letters requesting them, your intention is such without controversy, therefore no wise people can blame you for what you have done."

And yet further to shew its inoffensiveness to the most chaste, a certain grave and very learned divine and physician, whose judgment, veracity and piety, was never to be questioned, having had the perusal of the Sixth Edition before it went to the press, returned it, with his opinion of it in these words: "This little book ought to be read by all sorts of people, of both sexes, of what age, degree, profession, or condition soever, guilty, or not guilty, of the sin declaimed against in it."

Nor is what is wrote useful in the opinion of one clergyman only, but others, as the following letter, amongst the many left at the booksellers for me, will shew.

"Mr. CORBETT,

April 10, 1742

"**I** Bought your author's book called ONANIA, which I take to be the best ever wrote on that subject. I have read the learned Ostervald upon uncleanness, and other pious authors, but they all fall short of what this explains in being the fatal consequences of that vile practice, which is really a service to the world, and what I shall improve to advantage in the capacity I stand, not only as a clergyman but as a schoolmaster; and I hope others of my function will do the same, as now they have the opportunity of this most useful book put into their hands. To me it seems

vocation, that Almighty God could not bear with it, and therefore immediately cut him off by reason of it.

Some easy casuists, notwithstanding the exemplary punishment that has attended this sin, have made slight of it; and shamefully deceived those who consulted them, several of them perhaps to their ruin. Others, by being too open, though severe enough, have treated this matter so grossly in the learned languages, that it is impossible to translate any part of them without offending chastity.

The learned Ostervald, in his useful treatise on uncleanness in all its branches, has, through an excess of modesty, passed over this abominable sort of impurity in silence, or at least spoke of it in such general terms, blending it with lesser trespasses of uncleanness, that he has failed of representing the heinousness that is in it. Having hinted at the sins of Sodom, and spoke at large of Adultery and Fornication, he adds, “That besides those, there are many actions contrary to modesty and chastity, some whereof (says he) by the violence of the passions and full consent of the will, or by reason of the malignity and infamy of the action, almost equal the crime to which they tend; for some unchaste persons are hurried by their lust to try in every thing to gratify their brutal passion, as far as they can conceive to do it without committing the fact. But here (continues he) I must be very wary, and leave to my readers the trouble of considering with themselves what I may not say, and apply to all the actions of impurity what I may but just touch upon very briefly, and only in general terms.” And lower he says, “Now forasmuch as I cannot well repeat all those actions which are hurtful to purity, and yet my readers may be doubtful of some of them, and may question whether this or that be unlawful, I shall lay down this one general rule in this place, whereby these doubts may be easily resolved. Let natural chastity and modesty be first consulted, because, provided a habit of wickedness has not quite extinguished in us the sense of modesty, which is natural to us as men, we shall readily discern whether

an action be unchaste or no. Next, this principal is to be attended to, that a christian is bound to shun whatever sensualizes the soul, whatever tends only to satisfy the passions, and whatever is wont to excite them in us, or others."

And again : " Inquiry should be made, what is necessary, or at least, what is expressly allowed. I say then, that whensoever we are ashamed of what we do, and dare not venture upon it in the sight of others, when it is only the effect of a disorderly passion, and aims only at indulging sensuality, and kindling impure desires, either in our own or others hearts ; and when moreover it is neither necessary nor expressly allowed, we should be sure to abstain from it."

This is admirable advice, and excludes not the least act of impurity ; but there is wanting that horror with which the reader ought to be filled against Self-Pollution above other acts of uncleanness less criminal. But, that this author only forbore to pronounce his just censure against this sort of impurity in particular, for no other reason than his being too scrupulously modest, is manifest from his own confession, that he was forced to be defective in many particulars. " Some points," says he in his preface, " should have been more enlarged upon, and some objections more particularly considered ; but this would have necessitated me to touch upon some things which decency forbids : There are are also divers things which I am obliged to express only in general terms, others which I dare but just hint, and others again that I am forced totally to suppress."

There have been other casuists again, who, treating of this subject, have been neither too plain, nor too remiss, but by too much subtilty, strained their arguments beyond their natural force, and done an injury to truth and good sense, by being too sophistical. One of these having premised, that lusts of uncleanness are committed first with one's self, secondly, with others, expresses himself in the manner following : " First," says he, " we will begin with those committed by one's self, which

which are greater in themselves (abstract them from all other circumstances) than with any other, as self-murder is worse than the murder of any other, so in and of itself, this is worse than polluting of another; for the rule is, that the sin that doth break the order of love most is the worst, love being the keeping of the commandments, I must not defile my neighbour, because I am to love my neighbour's chastity, but I am to love myself, and my own chastity, before the chastity of any else; and this is a foul sin, much against nature, and therefore the worse; for the more unnatural the sin is, the greater the guilt is still in that respect: And whereas it is thought, that there is not that wrong in it as in taking away the chastity of another, I urge it, that there is most wrong when a man doth wrong to himself; and as the thief doth in the candle, so these self defilements do rot and weaken the body by the curse of God exceedingly. Besides (as in all such inordinate practices) there is a secret kind of murder, what if not in the intention of the doer, yet in the condition of the thing done; wherefore God is much displeased with those kind of sins."

To all the latter part of these assertions I could readily agree; but in the beginning of them this casuist has been grossly overseen in his way of reasoning: The difference he states between the murder of another and that of one's self is very just; but then he has forgot to consider, that that difference ceases when the murder of another necessarily includes the murder of one's self: thus by endeavouring to prove too much, his argument has not proved what it might have done; at this rate, Self-Pollution would be more criminal than the most unnatural abominations with others, which is false, because it is impossible to defile others, without defiling one's self at the same time in as high degree.

To condemn and expose a sin so displeasing to God, so detrimental to the public, and so injurious to ourselves, requires no flights of wit, nor any other way of arguing, than what is agreeable to the plainest truth, and can stand the test of the severest reason.

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To prove the many injuries it may do to ourselves, as it is the whole business of the next chapter, so I refer the reader to it ; and that it is very detrimental to the public will soon appear, if we consider what is undeniable, that it hinders marriage, and puts a full stop to procreation : What remains is to demonstrate, that it is highly displeasing to God ; and that it is so in a very high degree, is evident both from the holy scripture, and our own reason.

There is not a place either in the Old or New Testament, where uncleanness, the lust of the flesh, or the abominations of Sodom, are condemned, but this sin is hinted at amongst others ; and there is no doubt but those who are guilty of it are comprehended among the abominable, “who shall have their part in the lake which burneth with fire and brimstone,” Rev. xxi. 8. “What, know ye not,” says St. Paul, “that your body is the temple of the Holy Ghost, which is in you, which you have of God ?” And this is a very powerful consideration to dissuade from uncleanness, being taken from the glory whereto God has raised us, even in regard as to our bodies. They are the temples of the Holy Spirit, because the Holy Spirit dwells in us, and pours forth his benefits upon us, sanctifies us, and consecrates us to the service of God ; wherefore our bodies partaking of this honour, we are bound to preserve them in purity, and to employ them to holy purposes ; for if the temples dedicated to the worship of God may not be profaned by any pollution, but must be kept pure and undefiled, how great ought the honour of our bodies to be, seeing God hath condescended to make them the temples of his Holy Spirit ? This reflection of St. Paul let us see plainly, that whenever any give themselves over to uncleanness, they cease to be the temples of the Holy Spirit, just as the apostle had said before, that they cease to be members of Jesus Christ, which shews this sin to be the occasion that the Holy Spirit of God withdraws from the hearts of such as are guilty of it, because his Spirit cannot dwell with pollution. He tells us afterwards in the same chapter, “Ye are not your own, for ye are bought with a price ; therefore glorify God

God in your bodies, and in your spirits, which are God's."

The same apostle affirms of the heathens, "that being given up to uncleanness, they dishonoured their own bodies between themselves;" and in another place, "that it is the will of God that we abstain from uncleanness." But it would be endless to quote all the texts which tend to the same purpose: let any man examine all the places of the New Testament, where mention is made of vices and sins, and he will find, there is not any one other crime so many times named as uncleanness; and how can a person be more superlatively unclean, than when he is guilty of Self-Pollution.

But if it was not revealed to us, that God is highly offended at all manner of uncleanness; when we reflect on the end of marriage in all countries, and in all societies, and the manner after which God has ordained that our species should be continued, natural religion and our own reason, would of themselves instruct us, that to destroy that end must be very offensive to God: For whether we commit abomination with those of our own sex, as the scripture says, "men with men," or with beasts, or that we defile our own bodies ourselves with this shameful action, the consequences are the same to the society and our species; and what a learned divine has said of the first is equally applicable to all three, "That the crime in itself is monstrous and unnatural, in its practice filthy, and odious to extremity; its guilt is crying, and its consequences ruinous: It destroys conjugal affection, perverts natural inclination, and tends to extinguish the hopes of posterity.

For Fornication and even Adultery itself, though heinous sins, we have frailty and nature to plead; but Self-Pollution is a sin not only against nature, but a sin that perverts and extinguishes nature; and he who is guilty of it is labouring at the destruction of his kind, and in a manner strikes at the creation itself. That this sin, and all the mischiefs that may attend it, are equally ruinous in either sex, in regard to the civil society as well

well as themselves, shall be demonstrated in the following chapter. In the remainder of this I shall examine into the causes of Self-Pollution, and offer some thoughts to prevent at least the frequency of it.

I shall not here meddle with the causes of uncleanness in general, such as ill books, bad companions, love stories, lascivious discourses, and other provocatives to lust and wantonness; as these are sufficiently treated of in most books of devotion and practical divinity, so I refer the reader to them, and design only to speak of those peculiar causes which belong to this sin, and hardly any other.

The first cause is ignorance: there are thousands among the youth of both sexes, ingenious, docile, diligent, and tractable, who either by the example of their intimates, through their own wantonness, or by being idle and alone, and some by mere accident, have learned to pollute themselves after this manner, that would have abhorred the thoughts, had they understood the nature of the sin, and been acquainted with the heinousness of the crime. There are likewise many adult persons, both men and women, who are guilty of this sin, and perhaps reprobates enough to commit any as to religious fears, that yet would never have ventured upon this, if they had known what bodily sufferings and infirmities it may be, and often is the occasion of.

The second is the secrecy with which Self-Pollution may be committed: all other actions of uncleanness must have a witness, this needs none. Some lustful women of sense have made all the outward shew of virtue and morality that can be required: They have had prudence enough, in the midst of strong desires, to refuse advantageous matches, and yet have abandoned themselves to this vice, when, at the same time, they would rather have died than betrayed a weakness to any man living, as afterwards becoming penitents they have confessed themselves. And again, some young men, of vicious inclinations, having either naturally,
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or for want of a liberal education, been shamefaced to excess, have not dared to look upon a woman; and their bashfulness has secured them from every act of impurity but this. From all which it is evident, that the secrecy of this sin has betrayed many to it, whom hardly any thing else would have tempted.

The third and last cause I shall alledge is impurity. Though the laws against Fornication and Adultery, are in many places, either very remiss, or ill executed, yet the dread of them keeps the fearful in awe. The punishment for unnatural impurities committed with others is capital. But the laws are not the only things which vicious persons are afraid of: some are withheld from prostitutes by their covetousness only; others again abstain from Fornication for nothing else but the fear of diseases, or the having of children. Lascivious widows, who understand the world, have reason to scruple second marriages, on many accounts; some love their liberty, others their money, and, if they value their reputation, they will not dare to venture on unlawful embraces; whereas in Self-Pollution neither the cautious, nor the covetous, imagine that they have any thing to fear.

It is not easy to determine whether it be more monstrous or unaccountable, that rather than commit a sin before others, who would be their accomplices, and uphold them in it, men should choose to be guilty of a greater before God who has avowed to revenge it. To say that this proceeds from Atheism and want of Faith, is contrary to experience; but let us take a thousand people to task, that shall have all been guilty of this, or any other the most heinous crime, and we shall hardly find one, but what will not only acknowledge a Deity, but likewise tell us, that he is convinced of his Ubiquity and Omniscience, his Wisdom, Justice and Omnipotence, and that he is ready to subscribe to every general article of christianity. What can be said of this is that man contradicts himself, and acts directly against his own principle. What could be more absurd in human affairs, than that a thief designing to steal a

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horse, should endeavour to shun the eyes of all the world but the owner's, especially if he was fully persuaded, that this owner could catch him whenever he would, and inflict what punishment upon him he pleased. What spiritual darkness must surround man, that should be stark blind in his greatest concerns, and clear-sighted only in trifles? When a man shews bashfulness, and the utmost cowardice to the most impotent wretch of his fellow-creatures, is it not inconceivable he should behave himself with gigantic boldness and impudence to affront the Almighty Creator of heaven and earth? Yet there is one thing more contradictory still, which is, that, at the same time, he will affect to be thought brave as to principle, and a christian as to religion.

It is the general opinion, that the shameless are the worst of people; yet shame, when ill placed, has often wrought worse effects than the reverse alone has ever been able to produce. When a bastard infant is found dead, and the mother, lately delivered without witness, is not able to prove, either that she had made provision for it, or, during her pregnancy, imparted the secret to another besides the father, our English law, without any other evidence, presumes the woman to have murdered the child: from whence it is evident the legislators must have supposed that some woman may have cruelty enough to commit the utmost unnatural murder of all, and, at the same time, want courage to bear shame. But is there no remedy against this preposterous shame? Is it impossible to imbue youth with better notions of it than are commonly received, either by example or instruction?

Women for the generality, are more bashful and reserved than men; and there are things that a man of the strictest morals shall not scruple to do in public, which yet would shock most women, even after prostitution: from hence to imagine, that women are naturally more modest than men is a mistake; all the difference between them depends upon custom and education; and I am much mistaken, if this great power of fashions and instruction does not point at a remedy that would be very serviceable against Self-Pollution. It is a rule, I know
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among the most prudent people, never to mention any thing concerning this vice, to the youth of either sex, for fear that either the desire after things forbidden, or else curiosity itself, might prompt the pupils to what perhaps they never might have thought on, had it not been for the too instructive caution of their teachers. But there are other methods: The instruction of youth I hint at should commence from their infancy. If children were strictly forbid never to touch their eyes or nose but with their hankerchief, and that only upon very urgent necessities; if likewise they saw everybody comply with this custom, and it was counted abominable to touch them with their naked hands, I cannot see why this might not be so shocking to them when grown up, as now the most guilty denudations are to well-bred people.

I would have the reader reflect on the matter I treat of, which differs much from other points of morality; for in handling other topics a man may safely say whatever he thinks any ways advantageous to his design, and has nothing to hinder him from rallying together whatever he apprehends necessary, and proposing his arguments in their utmost extent and force, making them as plain as possible, and answering all difficulties imaginable: but in arguing against uncleanness, especially this sort of it, which, of all, as it is the most loathsome, the same liberty is not to be taken, but a man is extremely confined, and is obliged to express himself with the utmost circumspection and caution, for fear of intrenching upon modesty; which as I promised I would not be guilty of doing, I shall all along with the greatest strictness observe, as knowing I shall be obliged to name some things that might betray my readers into the remembrance of what it is much better that they should for ever forget, as they would not then be able to set such a watchful guard upon their thoughts and fancies, but that some foul and filthy desires would in spite creep in, the least imagination only of which would render them odious in God's sight, who seeth the heart, and delights in none but those who are pure and upright there; with which apology, hoping it will be thought sufficient for what omissions and obscurity I have been guilty of, I conclude this chapter.



C H A P. II.

Of the frightful Consequences of SELF-POLLUTION.

HAVING set forth the heinousness of this sin in the preceding chapter, one might justly imagine, that the impression which the ugliness of incontinence and uncleanness in general there represented must make, would not so immediately wear out, as not to secure, for some small time, the imagination even of vicious persons against any slight attacks of unchastity; but there are lascivious people of such corrupt minds, that at no time excepted, they may be raised to impure thoughts by bare words, without coherence, and the names of parts, even when made use of in the description of calamitous cases, and nauseous diseases: Therefore, as I shall be forced to make use of some expressions in this chapter, which though spoke with a design the most remote from obscenity, may, working by the reverse, perhaps furnish the fancies of silly people with matter of impurity; therefore, I say, I beg of the reader to stop here, and not to proceed any further, unless he has a desire to be chaste, or, at least, be apt to consider whether he ought to have it or no.

The afflictions which may, and often do, fall upon those who are, or have been guilty of the sinful practice of Self-Pollution, belong either to the soul or the body: I shall begin with those of the least concern. In the first place, it manifestly hinders the growth, both in girls and boys, and few of either sex, that in their youth commit this sin to excess for any considerable time, come ever to that robustness or strength which they would have arrived to without it. In men, as well as boys, the first attempt of it has often occasioned a Phymosis in some, and a Paraphymosis in others: I shall not explain these terms any further; let it suffice, that they are accidents which are very painful and troublesome,

some, and may continue to be tormenting for some time, if not bring on Ulcers, and other worse symptoms; especially if managed by raw unskilful people, whom to employ it is most commonly the fate of young men, who, being conscious of their guilt, have not the assurance to address themselves to men of worth and experience. Whoever wants to know the signification of these words, any Surgeon will inform him.

The frequent use of this pollution likewise causes Stranguries, Priapisms, and other disorders of the Penis and Testes, but especially Gonorrhœas, more difficult to be cured, than those contracted from women actually labouring under foul diseases. When the seminal vessels are first strained, and afterwards relaxed, the ferment in the Testes is destroyed, and the seed, grown thin and waterish, comes away unelaborated, without any provocation. This distemper often proves fatal, even under the hands of the most skilful. These Gonorrhœas are chiefly occasioned, says Etmuller (a famous physician) a damnata Masturbatione, from that damnable Self-Pollution; and, as Dr. Baynard also confirms (speaking of this practice) by that cursed school-wickedness of masturbation, *Res sæda dictu*.

In some it has been the cause of fainting fits and epilepsies, in others of consumptions; and many young men, who were strong and lusty before they gave themselves over to this vice, have been wore out by it, and by its robbing the body of its balmy and vital moisture, without cough or spitting, dry and emaciated, sent to their graves. In others again, whom it has not killed, it has produced nightly and excessive seminal emissions, a weakness in the Penis, and a loss of erection, as if they had been castrated. “Many a young gentleman (says the same Dr. Baynard) has been for ever utterly undone by it.” The reason he gives for it is, “That used when young, it so forces and weakens the tender vessels, that when they come to manhood, it renders them ridiculous to women, because impotent, a curse half (tanti) to castration, many of them not being able to touch a woman, but, ad primum labiorum contactum

femen emittunt, &c." In some men of very strong constitutions the mischiefs may not be so visible, and themselves perhaps capable of marrying; and yet the blood and spirits impaired, and the seed rendered infertile, so as to make them unfit for procreation, by its changing the crasis of the spermatic parts, making them become barren, as land becomes poor by being over-tilled; and few of those that have been much accustomed to this vice in their youth have ever much reason to boast of the fruits of their marriage-bed; for if, by nature's extraordinary helps, they should get any children, which happens not often, they are commonly little ones, that either die soon, or become tender, sickly people, always ailing and complaining; a misery to themselves, a dishonour to human race, and a scandal to their parents.

"With what encouragement to virtue therefore," says a certain author, "may young people behold a man at the age of fourscore, with a wife of the like antiquity, both blest with healthy hail constitutions, and fresh wholesome countenances, with sound minds and perfect senses, with active limbs, and of chearful tempers, presiding over a healthy progeny, perhaps to the third or fourth generation, and all those blessings owing, under providence, to their temperance and continence; when, if we turn our eyes upon licentious masturbators, we shall find them with meagre jaws, and pale looks, with feeble hams, and legs without calves, their generative faculties weakened, if not destroyed in the prime of their years: a jest to others, and a torment to themselves."

In women, Self-Pollution, if frequently practised, relaxes and spoils the retentive faculty, occasions the Fluor Albus, an obnoxious as well as perplexing illness attending that sex, which, upon account of the womb, may draw on a whole legion of diseases; among other disorders, it makes them look pale, and those who are not of a good complexion, swarthy and hagged. It frequently is the cause of hysteric fits, and sometimes, by draining away all the radical moisture, of Consumptions: But what it more often produces than either is

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Barrenness, by a venereal indifferency, and at length a total ineptitude to the act of generation itself, misfortunes very afflicting to them, because seldom to be redressed.

The reason why I am not more particular in describing the many calamities and bodily sufferings, which this practice may be the occasion of in women, I hope will be obvious to every reader that is capable of making reflections. It would be impossible to rake into so much filthiness, as I should be obliged to do, without offending chastity. One thing I shall add, addressing myself to young women, who have an esteem for their honour, and would keep their reputation unspotted, which is, that many of them who thus defile their bodies, by being heedless, or perhaps more filled with impure desires than ordinary, do actually deflower themselves, and foolishly part with that valuable badge of their chastity and innocence, which, when once lost, is never to be retrieved. This may be the fatal cause, whenever they marry, of endless jealousies, and family quarrels, and make their husbands suspect more than they have deserved, wrongfully imagining, what many, who have already entered into that state, believe, that there is but one way by which maids may forfeit their virginity.

The next evil consequences to be apprehended from Self-Pollution, are all those other vices which it may lead the way to, and in time be the occasion of: Let us once suppose, what some raw, ignorant people imagine, that this is only a silly practice, that there is no such great harm in it; and if it be a sin, it is at least less criminal than fornication. Let us, I say, suppose this, though not grant it, and, after that, seriously consider what effects this foolish trick of youth (as some favourably term it) is like to have on either sex, and what impression it must necessarily make on the minds of those that have given themselves over to it.

As we are conceived in sin, it is impossible but lustful desires will now and then arise, especially in young people that are in health. By the reluctance which all

innocent persons feel against complying with them, it is easily to be discovered that they are evil, and that the more violently they attack us, the more vigorously we ought to resist them. While this conflict between lust and chastity lasts, we are proof against many temptations, and our virtue remains triumphant: But when once we abandon our guard, and allow those wanton thoughts the liberty of roving and wandering wherever they please, and loose fancy can lead them, we make the first step to our undoing; and our chastity is always in danger, as soon as our dread and great apprehension of losing it is gone. We ought not to trust to frail reason, because it is no match for our inclinations, which are infinitely stronger. All carnal temptations ought to be carefully shunned, if it be possible; but if met with, boldly defied; for whoever admits of a parley with lust, will be vanquished at last, and is already capitulating with the enemy. Therefore for our lives ought we to forbear all parley with the flesh, observing the different rules the scriptures give, between mortifying those sins the devil would put us upon, and mortifying those lusts the flesh would tempt us to; the former is done by resisting: "Resist the devil, and he will flee from you," There, when a man grows stout and courageous, Satan grows cowardly; but it is not so with the business of the flesh; there our greatest safety is in flying; when we have to do with Satan, the enemy is without us, but when we have to do with lust, the enemy is within us.

The devil may suggest to the haughty and the bashful, that in Self-Pollution they will run no hazard of their reputation, and that nobody in the world shall know it but themselves; and to the covetous, that they shall lose nothing by it; or else represent the impurity of it to the cautious and fearful; but he will not tell them that the all-seeing God must be a witness to an act which his holiness so much abominates, that the greatest loss that can be sustained is that of the divine favour, which to balance, the gain of the whole world is not equivalent; and, that eternal damnation infinitely exceeds all temporal punishments that can be invented.

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When the first plausible suggestions are once admitted, the latter consequences, which are at least as certain, are not suffered to intrude, or are presently shov'd out as troublesome companions. But whatever reservedness before others they may flatter themselves with, whenever the fact is once committed, if it was but a trifling sin, they can have no innocence to boast of afterwards: The barrier that fenced their chastity is broke, and the enemy to purity and holiness makes daily inroads, and ravages through every passage of the conquered soul.

The sensuality of such, by being the occasion of abundance of inordinate inclinations in them, hurries them on to many instances of lewdness for satisfying this brutish passion. But the state of the soul is chiefly to be considered, whilst it is ordinarily possessed by lustful thoughts and desires, the unchaste person has his mind rarely free from lascivious and shameful imaginations and fancies. His heart is a continual spring of evil thoughts, bubbling up in it every moment, so that there needs only the presence of an object to inflame his desire; let him but see or hear any thing belonging to his beloved sin, and his lust is presently kindled by it; and not only so, but at other times, when none of these objects present themselves, his memory serves to furnish him with such former passages as had gratified his sensuality; these he recalls to his mind, and pleases himself with the thoughts of them, instead of reflecting upon them as he ought, with sorrow of heart, and confusion of face.

Where this sin is become habitual, there must be a distaste to godliness and virtue in general; and whatever wantonness, obscene discourses, shameful actions, and filthy representations are to be met with (how cautiously soever they may to the world seem to be avoided) are treasured up with care, constantly to feed his flame of impurity: for no sooner is uncleanness got the mastery over the heart, but forthwith it pursues the man every-where, and keep its possession of him at all times and in all places. Upon the most serious occasions, and in the very acts of religion, he ever-and anon finds him-
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self transported with lustful conceptions and desires, which incessantly follow him, and take up his thoughts, I shall not need to say, how great a part of mankind find their minds flag and languish, and wander from their business, and are full even of wicked thoughts when they should be praying to God, or hearkening to his word. But it is certain, that in many, impurity is the cause of this disorder; a soul that is not chaste, will not know how to be devout: to such an one the holy exercises of prayer, meditation, reading, &c. are insipid and unpleasant. A dove of voluptuousness is inconsistent with spiritual delights, and those pious affections, and joys, and raptures, which accompany a sincere holiness of conversation.

I have in the foregoing chapter, spoke of some, who gave themselves over to this, and yet were proof against any other gross sins of uncleanness; but it is not so with all: thousands have been guilty of Adultery, as well as Fornication, who would never have yielded to those temptations, which overcame them, if they had never been initiated in lasciviousness, and acquired to themselves a habit of impurity by Self-Pollution first. In such, not only the grosser crimes of uncleanness I just now named, but likewise all others that may be occasioned by them, as lying, forswearing, perhaps murder, and what not, must be laid to the charge, and brought in as the effects and consequence of their first darling sin, by which they were infected with a stronger habit of impurity than they could ever have contracted from any other frailty.

Among the consequences of the sin I treat of, ought not to be forget the troubles and agonies of a wounded conscience, whenever it is roused, and makes the polluted startle, affrighted at the enormity of their crime. To let the reader see how this guilt of unnatural impurity can alarm the offenders, when they awaken from their lethargy of sin, I shall insert the preface to a little book, intitled, “Letters of advice from Reverend Divines to a young Gentleman, about a weighty Case of Conscience.” This preface, wrote likewise by way
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of letter, is addressed to all young men who have been, or may be, tempted to this great sin, in the following manner.

“ Into such a deplorable condition had the frequent polluting myself brought me, that I was considering, whether I had not deserved the judgment that God sent to Onan; and so apprehensive I was of it, that it brought me into a kind of despair, till I had recourse to two most excellent and pious divines (whose works praise them in the gates) and when I received their advice, I was resolved to break off this sin by repentance and mortification, as the only remedy to prevent my sudden destruction: For whatever you may at present think, that it is only a relief of nature, yet I must say, that it has been of horrid consequence to me, God having attended me with judgments ever since, in most of my affairs in the world; and I cannot be satisfied till I have let you know it, in order both to prevent your danger and ruin: For though the sins of Adultery and Fornication be now the open practices of most men, to the shame and reproach of Christianity, yet I am sure this sin of Self-Pollution bespeaks you equally notorious sinners, and puts you into a state of enmity with God, unfits you for those great duties you owe to him, renders you mean-spirited, destroys the very end of your creation, and will leave a sting upon your conscience, which will cost you dear. In all humility, therefore, let me beseech your care to peruse these excellent letters, which I have published on purpose, as a warning to all such, who thus defile themselves: And as you tender your own welfare in this world, as well as your soul’s good in the world to come, you will as much hate and abominate this horrid wickedness, as it will certainly lead you to ruin; and then I shall have my design in the publication of these excellent councils.

Your friend, B. P.”

The substance of the letters mentioned in this preface shall be communicated to the Reader in the following chapter; whom I entreat to lend his serious consideration, on what shall be further said on this.

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There are many heinous offenders, who are hardened in sin, and continue in it, and all worldly enjoyments, without relenting : but few go so to their graves ; most great sinners before they die feel a deep remorse, and are tormented with the bitter stings of conscience, upbraiding them with their guilt, and representing it to them in its true colours, and most frightful forms. What comfort must a man have, in reflecting on the past actions of his life, who, hardly coming to half the age he might reasonably have expected to arrive at, finds himself enervated by the practice of Self-Pollution, his spirits sunk, his body wasted, and his strength decayed ; in continual danger of being forced to resign his impure breath upon the least rigour of the season, or any other small accident ? What comfort, I say, must a man have when his crime, representing itself before him in its most ghastly shape, shall upbraid his conscience, that, by so many repeated acts of murder, he has at last destroyed himself before he is thirty years of age, as by my own experience I have known in the case of several ? If such great misfortunes happen but seldom, there are other infirmities that may occasion very disagreeable reflections. When persons of good estates, in the flower of their age, find themselves bereft of their manhood, and conscious of their impotence, and the cursed cause of it, are forced to decline the most advantageous matches, and, without the least hopes of posterity, remain the contempt of others, and a burden to themselves ; to which, perhaps, the mortification shall be added, that the name and honour of an ancient family, extinct with themselves, must be for ever buried in oblivion, whilst the magnificent seats, and venerable structures, of their more virtuous ancestors, are inherited, or pulled down by strangers.

Others again, who cannot be said to die without offspring, have puny lingering children, more brought up by physic than kitchen diet, which they are forced to leave at fourteen or fifteen years of age, perhaps younger, without any probability that they shall ever come to maturity. When persons of large possessions have no better views to turn to than these, and withal so much

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reason to lay all the blame upon themselves, as the frequent practice of Self-Pollution, in their youth, can furnish them with, the prospect can be but melancholy. Some woman likewise, though married to kind and fertile husbands, who, through the "vileness of their affections, have changed," as St. Paul expresses it, "the natural use into that which is against nature," by abusing their parts, as was the custom of the Jewish women, one with another, to their own mutual lust, are all their life time wishing for children in vain; every year perhaps they change the air; try all the baths in Christendom, and follow the advice of most physicians, and yet are either subject to frequent miscarriages before the fifth month, or else are never impregnated at all. If ever such women are guilty of Self-Pollution to excess, and are wise enough to know the consequences of it, with what sorrows and anxieties must the remembrance of it fill them, even when their troubles are not extended beyond temporal affairs? But when once they are touched with the quick sense of their heinous offences to God, how must the reflection on the things I have named confound the guilty of either sex? What aggravations will they not heap on their crimes, even to their own imaginations?

Let nobody imagine, that the consequences of this sin, and all other acts of uncleanness, will be less calamitous to those whom either the bodily sufferings and infirmities I have spoken of never reach, or no temporal affliction make any impression upon, in order to repentance. Those who never feel any trouble for their sin, are oftentimes as insensible of the punishment of it, such punishments I mean as befall them by reason of it in this life. Sometimes one may perceive the judgment of God hanging over the heads of the unchaste, and threatening to fall upon them, sometimes actually and visibly pursuing them in their own persons, or in their relations, or their affairs in the world, making them groan under the miseries, sorrows, and divers evils they have brought upon themselves; and yet we may see how little sense they have of the reason, why these sad afflictions are laid upon them, and how ready they are

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to attribute their misfortune to any other cause rather than to themselves, some of them continuing in their security till the judgment of God seizes them, and they die in their impenitence, which is the most deplorable and most dangerous state a man can fall into: For so long as the sinner has a sense of his guilt and the vengeance justly due to him for it, there is some hope of him; but, when he is come to this degree of obduracy, there is very little to be expected from him; for then he is upon the very brink of misery, and but one step from everlasting destruction.

From what has been said last then it is manifest, that neither our escaping the bodily sufferings, which so often ensue upon this crime, nor our insensibility of the sin, or the temporal punishments of it, make any amendment in our condition; and, on the other side, as evident, from what has been said before, that the consequence of this crime may, on several accounts, render the reflection on the cause of it most terrible to the offenders, and excite in them such an inconceivable indignation against themselves, as, without God's mercy, cannot possibly end but in despair.

Let us now consider once, that these pangs of conscience, terrible as they are, are most necessary to repentance, which yet nobody can be perfectly sure will be accepted. But if those anxieties to be suffered on earth are most frightful to all that will reflect on them, how much more ought the guilty to stand in awe of those other more inevitable, and more intolerable punishments which are reserved for the other life? The unclean are not always punished in this world, but they will be most certainly in the next, unless they take care to prevent it by a timely and hearty reformation. This the holy scripture teaches as expressly as may be: "Neither fornicators," says St. Paul, "nor adulterers, nor the abominable, shall inherit the kingdom of God;" cautioning also, at the same time, that we do not abuse ourselves, nor flatter ourselves, in this respect. And the same doctrine he repeats, Gal. v. 19, 20, 21. "I have told you before, as I have told you in times past, that
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they who commit such things, shall not inherit the kingdom of God." So Eph. v. 6. "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." St. Peter likewise, in his second epistle, chap. ii. 9. declares and proves, by many examples, that "God reserves the wicked," and chiefly the carnal and impure, "unto the day of judgment to be punished."

These are the consequences of Self-Pollution; this is the dreadful state to which it brings men, and these the sins into which it drives them, and the punishment to which it renders them obnoxious; and one would think them enough to inspire all persons with a detestation against this vice. I am sure every one has reason to dread the thoughts of falling into that brutishness, and hardness of heart, of which all are in great danger, who at any time pass the bounds of modesty, and part with their chastity, and should therefore seriously study to prevent that remorse, which sooner or later will be the portion of the lascivious; and to keep at a distance from a sin that draws so many others after it, and, in a word, casts its slaves and votaries into an abyss of evils.

But though these, I say, are the consequences of Self-Pollution: and that the avoiding the practice, and repenting for the sins thereof passed, should be the utmost care of every one; there are yet some people fearless of any danger, and deaf to all manner of instruction, that will run the risk of health and safety, how terrible soever it may prove, rather than deny themselves the gratification of that detestable pleasure: But as oftentimes example, and the actual sufferings of others, have worked upon and influenced such, when the best admonitions that could be given them have been ineffectual, I shall close this chapter with inserting a few of the many letters which have been left at the bookseller's for the author of *ONANIA*, by persons who have read the former editions of it, wherein (besides what they will find in the next chapter) they will see what miserable effects that abominable practice hath had,

had, both upon the bodies and minds of the writers of them: and as some of the letters mentioned were sent by men of years, it is very evident that natural corruption is not idle in any age: but of all ages youth is most incessantly and violently bent hereunto; so that it is to be accounted a singular mercy and grace for a young person to pass that season of life so chastely, as not to contract some such notable blot to cleave to him, as shall be matter of just shame and humility as long as he lives. Sure I am, the success Satan hath had, in poisoning the youth of this city with the sordid and beastly sin of Self-Pollution, deserves to be lamented (were it possible) with tears of blood.

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“ S I R,

Sept. 13, 1717.

“ **T**HOUGH I have not the honour to be acquainted with you, I hope you will be moved to compassion by the sad condition wherein I am, and not refuse to give me those excellent advices you alone are able to give.

“ My frequent use of that abominable practice you speak against in your judicious book, has brought upon me a complication of distempers. First, I am afflicted with a constant Gonorrhœa since the beginning of January last; then I have been seized with violent vapours, which distract me quite during the fit; and after it is over, I find myself so very weak, that I cannot stir out of my bed for two or three days together. I am now in my right senses, and pray you instantly to relieve me. If it be in the power of art, you may do it I am convinced, and you will oblige for ever,

SIR, yours, &c.”

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“ S I R,

Dublin, Dec. 31, 1717.

“ **I** Have read a book published by you called ONANIA, and would rather than five hundred pounds, I had met with so good a discourse on that subject
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even years ago ; for until I read your book I was not enough convinced of the sin, which I am sure is the case of many very unfortunate young men, as well as me. As I hope by my sincere repentance and amendment, to obtain forgiveness from God, so I shall also desire to repair what I can the damages I have done to my body by this detestable vice. Your book is so honestly worded, that I am confident your physical prescriptions are not those of a quack ; but as it is hard to get them at this distance, to have them without exposing my sin to somebody, I entreat you for my own, as well as the good of thousands in this city, who I am sure would use your medicines, that you will, as soon as possible, send some over into the hands of some known honest citizen here, that people might not be imposed on, and let it be advertised in some of our news-papers as soon as they are arrived. If you think it too great a hazard to run, send the fewer parcels, till you have made a trial : If other people are as grateful as myself, you cannot fail of many other letters on this occasion. I am,

SIR,

Your most humble servant,

The afflicted ONAN."



To the Author of ONANIA.

" Worthy SIR,

April the 25th, 1730.

" **I** Humbly hope you will be pleased to let this approach your presence, that the Almighty God will be pleased to inspire your tender heart to have compassion on a poor deluded and sinful fellow, in a dismal condition. Dear Sir, I am a person very much dejected, under that most heinous sin of Self-Pollution ; it was the buying and reading of your most excellent book against Self-Pollution, and the christian-like spirit wherewith it was penned, which gave me some secret hopes of your tender compassion in this dismal case. Sir, I believe it may be about five years since I first took to this evil course, and did for a considerable time follow this practice two or three times a day, then once a

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day, and then two or three times a week, and if I tarried a month it was the outside, then to this evil practice again, two or three times in a fortnight, which made me so weak, that sometimes I was so faint I could hardly go, which caused violent pains in my head and back, but head especially, and great heat in my testicles. I prayed to Almighty God that he would be pleased to forgive me my sins, and especially that heinous sin for which I am so dejected. I have not left off this wicked practice above three months. I used to have nocturnal pollutions almost every night before I left it off, and now since I have them two or three times a week. I have, at this time, violent pains in my head, and my nose is full of red spots, and sometimes it is very sore. I have likewise a knob of flesh risen in my forehead, and now, at this present writing, I have felt pains in my breast and arms, which so dejects and casts me down, that I am almost unfit for any business. When I am told about the breaking-out of my face, which sometimes I am, it forces me to say it is the heat of the fire, though some will fain a laughter, and say I have the foul distemper, as if they said it out of game; but God knows whether they did or no, for I do solemnly declare, I never had carnally to do with any women, and am twenty-two years old this month. Sir, it is impossible for me to express or write the sorrow and trouble I am in. I humbly hope your great goodness will take compassion on my sad misfortune, and that you will have an eye of pity on me, and not let me perish under this violent disease, which surely will be my fate, if not speedily redressed by some charitable christian. Sir, pray be not deaf to what I now write. Pray, dear Sir, take into consideration my disease, and let me not perish for want of help. Sir, if you please I will call at the bookseller's a Tuesday, and if you will condescend to leave an answer, I shall with joy and thankfulness receive it, and ever, as in duty bound, pray for your eternal happiness.

SIR,

Your humble servant."

To that worthy Gentleman the ingenious Author of a
learned Book, intituled, ONANIA.

Oxon, May 2, 1731.

The humble Petition of an afflicted ONAN.

Most humbly sheweth,

THAT your petitioner is a poor miserable unfortun-
ate youth, of about nineteen years of age, that
hath been so wicked greatly, though ignorantly, to
abuse his body by that heinous sin Self-Pollution,
which hath so enervated his strength, and weakened
him in all his parts, that he is afraid it will, in a short
time, reduce him to his original dust, if not prevented
by physic. Now by chance meeting with your excel-
lent book, intituled, ONANIA, and therein finding ad-
vertisements of medicines prepared for this disease, he,
though a stranger, being as in a weak, so at present in
a mean condition, most humbly beseeches you, for the
sake of our dear Lord and Saviour Jesus Christ, to trust
him with such medicines as you think proper, and as
many as you think available for the cure, if cureable of
his disease; and he most solemnly promises, that in
some time, if he lives, he will pay you the utmost for
them, but at present he is not in circumstances to do
it.

And your petitioner, as in duty bound,
will really ever pray, &c.

If you shall be pleased to grant me my request, you
may direct for ———, to be left ———.

Pray, Sir, let me have an answer.

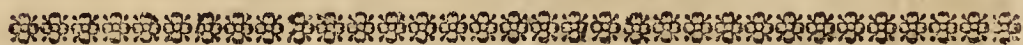
“ SIR,

“ **H**AVING seen your much-to-be-admired O-
NANIA, gives me some hopes of relief out of
this my most miserable condition, who, through my
own impetuous inclinations to indulge myself therein,
have rendered myself of all men the unhappiest. Now,

Sir, with sorrow and shame I acknowledge, that heretofore I have often been guilty of that unnatural sin, though not once during these two years by past.

“ About a year ago I kept a woman company, who, receiving me whilst in her Menstrua, I believe, did me some prejudice, seeing the next day I perceived I had a small gleet, which, whether it was occasioned by my too frequent use of her before, or my untimely uses of her then, I know not, but ever since my gleet has continued, that is to say, in the morning before I void my urine, there is always a little Mucus, or seminal matter, comes; there is but little of it, and that thick and clear.

“ Now, Sir, whether there be any contagion or no, I know not; but at present, and for these two months by past, I am insupportably afflicted with pains over my whole body, but chiefly my head, not like those in venereal cases, seeing the parts of generation are free from pain. What I am hereby to request of you, Sir, is, you will please candidly to advise me, if your prescriptions in your excellent ONANIA can do any service in this my wretched condition, and if not, whether you will please to undertake my cure. Please to direct your answer for ———, to be left at ——— till called for. If it suits your conveniency, would gladly wait on you when and where you please.”



“ SIR,

“ I Read over your treatise of Self-Pollution, much to my satisfaction, and cannot but thank you for it (though I am unknown to you) because I am verily persuaded it will, in a great measure, suppress that odious and abominable sin, which has hitherto been frequently practised, because, out of a base sort of modesty, it has not been sufficiently discovered and exposed by the writers upon that subject. To my knowledge, I can assure you, it has had a very good effect upon a young gentleman (that desired me to write this

to you) who, for several years, followed this foul practice, though, in other respects, he was very sober and regular. He was always observed to be a conscientious youth, constant and devout in his prayers, abhorred drunkenness and debauchery, and was so extremely modest, that he could scarce look upon a woman, but yet (as he himself confessed to me) having but light apprehensions of the guilt of this vile sin, he fell into it, and oftentimes committed it without any regret. By the frequent practice of this detestable sin, it is incredible to tell you how much his intellectual abilities, which were once very bright and vigorous, are weakened and decayed, and the constitution of his body damaged and impaired. He has made a resolution, upon reading your book, to leave it off entirely, and to pray for the assistance of the Divine Grace, that he may repent sincerely, and abstain from that execrable practice for the time to come; and I hope by a total abstinence from it, by using some kind of severities which I have advised, and by mortifying his flesh by an abstemious course of life, he may keep his body under, and make it obedient to the motions of God's Holy Spirit. I wish the sober youth of the nation, at least, would seriously consider the heinous guilt of this unnatural vice (as you have well opened it in your book) and be afraid of doing that in the sight of God, which they would be ashamed of before a child; or, if the love of virtue and chastity will not excite, let the horrors of this sin deter them; let them reflect upon the dreadful consequences of it, the weakening and destroying of the faculties both of body and mind; the pangs, tortures, and rackings, that attend it here, and those everlasting burnings, and unquenchable fire, that will be its punishment hereafter, when God shall cast both body and soul into hell. Sir, I beg of you to excuse this liberty, and shall ever continue,

With all affection,

Your obliged (though unknown)

Friend and servant.

“ Sir, if you think proper, you may publish this in your next edition.”

“ SIR,

“ **T**O whom should the afflicted address themselves in time of affliction, but to those that are capable to give them relief? It is on this account that I have taken the encouragement to give you this trouble.

“ I very lately perused your treatise of **ONANIA**, when as the former part occasioned the greatest degree of melancholy, so did the expectation of meeting with relief give me some respite at the conclusion thereof.

“ Sir, I am one of those unhappy persons that have contracted the abominable custom of Self-Pollution, in which I have been a very great offender; and though I have perused your treatise, cannot form a right notion of my case, which is as follows.

“ I came of very honest parents, and had a very chaste and sober education, and am now a stranger to the carnal knowledge of a woman: The beginning of my misfortune, I do assure you was purely accidental, and, for some time, continued that abominable practice, without considering the offending God Almighty, or injuring any one person: I was old enough to have known better, being very chaste till the age of twenty-two years, since which the heat of lust has been so great, that I have at times continued so foul a repetition of the crime, being now upwards of twenty six years of age. I am naturally of a hot, dry constitution, though not very strong, and am always best in health when I go to stool but once in two days, or sometimes longer. The alterations I have observed in myself are as follow: I found none for about a year, when I observed a declension of that life and vigour I was before possessed of, which I then attributed to some other cause. For two years following, at times (especially in Summer) I have been very weak in my hams, yet but a small weakness in my back, which I then attributed to my extraordinary application in my business, it being a continual action; I had then at some times a pimple on my privy parts, but went away as on any other part of my

my body. About a year ago I first felt a great remorse for my crime, and did then meet with a great disappointment, a friend of mine offering me an agreeable wife with a considerable fortune, which, for the above reasons, I was forced to decline. About nine months since I was full of pimples in my face and thighs, and at times have had some little weakness in my privy parts. About three months since I had a swelling under my right arm, among the glands, on which occasion I applied to a surgeon of reputation, who laid a caustic on me, and in fourteen days I was well, so that I knew not if it proceeded from the above cause, or not, and I had not assurance enough to ask him; but in a week after I found an inward trembling in my nerves, sometimes a stupid dulness in all parts of my body. When this was abated, I have observed my privy parts very weak, and the end of my foreskin a little tight, sore, and red, which is seldom so above two days at a time, at other times I have a great weakness, and some pain in my back, which is very often shifting and varying from one part to another. About a month ago I applied myself to a certain college physician, but concealed the shameful part of my grief, and he prescribed me some pills, which I believe might be of service to the nerves, but has not reached my case: I took them repeated for a month, and have nevertheless been afflicted with the above disorders, and also a deaf noise in my head, which is usual when I have a trembling on me: When the trembling first seized me, I had for a week a very great faintness, and sinking of my spirits, for which taking some bitters twice a day they were removed. Thus, Sir, I have truly related my case, and wish I had sooner perused your book, but hope it will not be now unprofitable to me, therefore I humbly beg and entreat you will do your endeavour to afford me relief. Before I began this most abominable practice I was always healthful, though not of the strongest constitution. I beg you will form a right judgment of my case, which of these disorders proceeds from my crime, and beg, if you receive this time enough, to give me leave to wait on you on Sunday morning, for fear the time you appoint I should be

obliged to omit. I humbly ask pardon for being thus tiresome; but, fearing I should not have confidence enough to explain my case to you, has made me thus tedious. Please to leave a direction for me at the book-feller's, which I will call or send for on Sunday in the evening. I am,

June 8, 1731.

Sir,

Your unknown servant to command."

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Upon my sending an answer to the last letter the following came.

"S I R,

"**I**T was with no other view that I desired a conference with you, than that I thought you would not else be so fully acquainted with my case. It is no small consolation, that you give me hopes of relief. I have inclosed your fee required, and earnestly entreat you to give me your advice and opinion as fully and plainly as you can. The letter I wrote to you was above a month ago, but had not resolution enough to send it till now, since which time I have had exactly the same symptoms, faintness of spirits, inward trembling of the nerves, palpitation of the heart, dizzy noise in the head, and wracking pain in the back: I likewise beg the favour that you will inform me how far the fatigue of business has been prejudicial, or if it will obstruct my relief, for I would not withdraw myself from business without an absolute necessity. Please to tell me what food chiefly is hurtful, and if smoaking be prejudicial: I refer myself wholly to your judgment and direction, hoping you will enable me to better my circumstance, that I may, to my desire, acknowledge myself (as I shall be in duty bound) to be

June 12, 1731.

Your friend and servant to command.

"I will as punctually as possible comply with your prescriptions."

"S I R"

“ SIR,

“ **H**AVING met accidentally with your little book, I found you had mentioned some cases which bore a near resemblance to mine, which I shall, without any more ceremony, communicate to you. I have followed that abominable practice for near two years (which I heartily repent) and have experienced the ill effects of it on my spirits, in not having my natural rest so well as I used to have. Indeed, the first time I apprehended myself injured, was about this time twelvemonth, when, after a short indisposition, which most people termed an intermitting fever, I found myself want sleep very much, but imputed it (as did a learned physician I advised with) to the remains of the fever, for which he prescribed accordingly, but without success, which I do not wonder at: The particular complaints I labour under at present are, want of sleep, great flushing in my face, palpitation of heart, lowness of spirits, pale urine, troublesome dreams, and now and then (though seldom) involuntary nocturnal emissions. I have a very good stomach, no manner of pain about me, neither do I fall away the least in my flesh. About two months ago I went into the cold bath, tho’ without any preparation, and found but little benefit by it. Ever since my last illness I have had an odd sweating in my nose, tho’ without any pain or swelling. Being very well pleased with what you have said on this subject, I have now applied myself to you in hopes of a cure, and of being directed to the proper medicines for it, without having my case ever known to any other person besides.

“ I have ordered a person to come for your answer on Saturday evening, which you may direct for —, to be left at the same place where I send this. I have no manner of gleet upon me. My mouth is apt to be very dry when I awake in the morning. I am,

SIR, your’s, &c.”

“ SIR,

“ SIR, London, June 25, 1732.
 “ I Lately lighted on a piece, intituled, *ONANIA*, which I perused with much care. It is impossible to express to you the various passions with which I am affected upon reading it. The seriousness and judgment which runs through the whole of that performance, gave me no small opinion of the author. This has encouraged me to make application to you. My case is certainly bad enough, and has something peculiar in it; but, thanked be God, I hope it is nothing nigh so deplorable as some of those you have mentioned in your book. It is not my design to lay before you the whole affair in a letter; my earnest desire is, that you will let me know by Mr. Corbett, when and where I may be allowed to wait upon you, and that as soon as you can. I shall call upon Mr. Corbett again to-morrow morning, being impatient of your answer: I request that you would, in this matter, be as private as you can. I am

Your very humble servant.”



To the Author of *ONANIA*.

“ SIR, May 1, 1732.
 “ I AM one of those unhappy young men who have abused themselves by Self-Pollution. To be brief with you, my case is thus: About my sixteenth year it was I first defiled myself, without any person shewing me, and have followed it successively till about three weeks ago, being now something above twenty: I should not have left it off, had it not been by accident. About the time mentioned I happened to be at a public house, and the London Journal being on the table, I chanced to read the advertisement of your *ONANIA*, Twelfth Edition; and being ignorant of the right meaning, I asked a friend what it meant, who explained it to me; which so terrified me, that I vowed I never would do the like any more; and could not be satisfied till I had bought your excellent book, and in

in the reading it over, I found several passages which touches my condition, which is, I often have a pain across the small of my back; my brain is as tho' stupified, and I have not a clear thought; my memory is extraordinary bad, which it was not used to be; and it often hath produced such seminal emissions in the night, but not excessive; a weakness in the Penis, and loss of erection, and the squirt which drives out the water is not near so strong as used to be: I am troubled both in body and mind, and do desire a little of your advice. If you will be pleased to let me have any thing, I will desire this bearer to call on the bookseller on Wednesday next, and you shall have the hearty prayers of-

The dejected ONAN."



To the Author of the Book called ONANIA.

"S I R, Wednesday, June 20, 1732.

"H Appening to read your little book of ONANIA, which I heartily wish I had perused seven years ago, would have prevented that shameful practice, and detestable sin, I have for so long been guilty of, being ignorant of the heinousness of the crime, and the ill consequences that now attend it, but hope, through God's mercy, and your assistance, to find relief in this my unhappy circumstance. Sir, my case is as follows: When I make water, as soon as I have done there comes a white, thin, slimy matter, which used to come sometimes once in a month, sometimes longer, sometimes once in a fortnight, and now sometimes twice or thrice a week, and more of it than usual, which now I imagine came by that cursed practice of Self-Pollution. I am now more than twenty five years of age, and never, as I shall answer to Almighty God, carnally knew any woman, so that I am satisfied it could not come that way; and believe, if I had not read your book, I should sooner have perished than made my case known to any man living. I have now wandering pains, sometimes in the small of my back, then in my breast at times, but generally in my legs and thighs, which seems hot,

hot, and makes me very uneasy, and unfit for business, and dull to that degree, that I am ready to sleep as I stand: This alteration has been within this month, except the running, which comes sometimes immediately after making water upon stool; so if you can assist me with any medicines that may be proper for my case without confinement, being in a house where none but men are, and no women to do any thing, and for the world I would not tell my case to anybody. If you please to leave any thing for me at the bookseller's, I shall send on Saturday night for your answer, and the person shall bring money that comes for it, if you please to leave word with the bookseller how much you must have. I should not omit to inform you, that I have very often nocturnal pollutions in my sleep, sometimes twice in a night.

Direct for your's, &c."

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To the Author of ONANIA.

" SIR, June 9, 1732.
 " UPON reading your book I find many cases applicable to my own, I having for some years past practised that sin you treat of, but have left it off about three months; nevertheless, I find it has left a very great weakness in my reins: If I use any exercise, especially after riding hard, I have a weakness for a day or two across the small of my back: I likewise have of a morning, when I first wake, a pain in my head, but in a quarter of an hour that goes off: I am afraid it has brought me into a consumption, for I am very thin, and I spit up a great deal of hard stuff, which sometimes sticks in my throat, and it is with difficulty that I get it up. I desire you would consider my case, and if you think it necessary that I should take any medicines, if you will leave them at the bookseller's, directed to me as I subscribe myself, I will order a friend to call for them, and pay what is necessary. I should be obliged to you, if you will leave a line or two, with directions how to take the things, and how long I need take
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take them ; and what benefit I shall find by them ; and how long first ; and whether you think you can cure me or not, by the description I give of myself above. I am,

SIR,

An afflicted Onan,
And your humble servant,
E. T.

“ My friend will call on Wednesday or Thursday for your answer, and the things. I desire you will let me know (if I must take the Strengthening Tincture) whether old rich Mountain and Cypress wine will not do as well as Malmsey or Red Port.

Your's,

E. T.”

It would be needless to take notice of the many letters I have by me to the same purpose ; I shall therefore end this chapter with only observing to my readers, that while I was writing this, an instance affords me of a young man, that, through yielding to the lust of concupiscence, hath plunged himself into such dreadful temptations, and consuming bodily miseries, that he moves about like a shadow, and pines away under the malignity of his lust's influences, to the pity and grief of them that behold him.



C H A P. III.

Spiritual and physical Advice to those that have injured themselves by the filthy and abominable Practice of SELF POLLUTION.

IN the foregoing chapter it has been proved, that the hurt which either sex may receive from Self-Pollution is corporal as well as spiritual: but because every body, who but once has committed this fact, has in a grievous manner offended God, and wronged his soul, and many of strong constitutions may, for some time, have been guilty of this sin, without any considerable, or at least perceptible, harm to their bodies, yet how to redress the spiritual injury received shall be our first and chiefest care. There is no Christian who can be ignorant, that no pardon can be obtained for this, as well as other sins, without repentance in general: But many are apt to deceive themselves concerning the nature of repentance, as not well knowing in what it consists; wherefore it is requisite I should say something of the manner after which this duty ought to be performed, as well as the necessity of it.

The first branch of repentance, and the first duty of the polluted, is a sorrow for what they have done; after this, it is very necessary that the sinner should examine himself, to know what principle it arises from; for, if his sorrow only proceeds from any corporal affliction, which this sin already has brought upon him, or the fear that it may do so in time to come, it is not saving, unless the sinner makes a further progress; and improves the Almighty's chastisements, to beget in him an unfeigned abhorrence of his past transgressions: Wherefore, the principal cause of his grief must be the greatness of the sin itself, and the woful estate whereunto it brings men, in relation to God and their own salvation; for it is certain, that no repentance is
acceptable

acceptable in the sight of God, that does not arise from such meditations as these.

Neither is it sufficient to be somewhat grieved and ashamed ; but this grief must be affecting, such as enters deep, and pierces the very heart, filling it with sadness and remorse, detestation and fear ; or if it be not such at the beginning, it must be such at length : This is, above all others, the one infallible mark of a hearty sorrow and sincere repentance ; that the sinner finds no longer any pleasure or satisfaction in the things he had formerly delighted in, but seeks to withdraw, and get out of the way of them, and finds more comfort in his sadness and tears for them. Sometimes those that have renounced this and other sins of uncleanness, have turned aside another way, and betaken themselves to pleasures of another nature : But so long as they retain an affection for worldly pleasures and joys, of whatsoever kind, this is a certain sign of their not being touched with a true repentance.

But, above all, care must be taken that this grief be lasting ; for men's sorrow is oftentimes but light at the beginning of their conversion, as will easily be apprehended, if we but call to mind that there are two sorts of sins. Some there are for which a man is apt to have an extreme concern as soon as ever he has committed them, and they are such as he is not betrayed into by his own inclination, nor can take delight in. Thus, when one has committed murder, or spoke blasphemy, he will, perhaps, be immediately struck with the horror of his crime, and a stinging remorse by reason of it. But it is quite otherwise with those sins into which men are drawn by pleasure, and which gratify their inclinations, and especially when they are become habitual. Though they take up a resolution of quitting these, they do not at first look upon them with the aversion due to them ; they could yet please themselves with them, and it is not without doing violence to themselves, and resisting their own inclinations, they get rid of them : So that their dislike of these sorts of sins is but small at first, the fire of lust not being yet wholly extinct. But the chief com-
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mendation of it is, that it is lasting. And this is what they ought to have an especial regard to, the cause of most men's failings, in these attempts, being, that in time the sense of their crime abates, and at last wears quite away.

The repentance of those who are polluted by this sin, or any other sort of uncleanness, should remain with them to their life's end. These are not sins which a man can forget, and the memory of them ought to be always fresh, that the penitent may truly say with David, "My sins are ever before me:" Not only the time that has past since the commission of it, but even the amendment of life does not take away the sense of so great a fault, but, on the contrary he becomes more and more sensible of it. Even this thought, that the sinner has had the happiness to obtain the pardon of his guilt, will render the remembrance of it the more bitter, and the greater progress he makes in holiness, the more abominable will his wickedness appear. The greater experience he has had of God's goodness, the more he will accuse and loath himself; and the more hope he has of salvation through God's goodness, the more will he be affected with the danger of being excluded from it, to which he had exposed himself.

Another great duty that belongs to repentance is conversion and amendment: the guilty must forsake their sin and continue no longer in it. When our blessed Saviour pardoned the woman taken in adultery, he said to her, "Go, and sin no more." The crime must therefore be totally renounced; and they which do not this, but relapse into it, have not repented of it. Every act and every repetition of their sin, is an aggravation of both their guilt and punishment.

But this is but the beginning of conversion; and this first step will be to no purpose, if the offenders stop here: it is not enough to renounce their crime, without renouncing likewise all the approaches to it: all the several species of impurity, and all the defilements of body or mind: all lewd actions, wanton glances,

glances, impure thoughts and desires, together with such familiarities as expose to temptations ; all obscene discourse, or expressions, and the like, which are contrary to chastity, must be entirely laid aside. It is true, this renunciation may appear difficult at first, and will occasion no small trouble to those that have contracted a vicious habit of giving themselves up to all sorts of passions. But people must courageously resolve to overcome themselves; it being far better to deny themselves in those things, and to cross their own inclination for a time, than by pursuing them to perish eternally. “It is profitable that one of their members should perish, and not that their whole body should be cast into hell.” Matt. xvi. 29.

There are two reasons why it is necessary to renounce all these species of impurity : First, because they will be apt to make men fall again into the crime ; and then, because a true repentance is inconsistent with defilement. The soul is not changed whilst it is not pure, but preserves a kindness for those filthy and shameful passions. In a word, wheresoever there is any love of sin, there is no true reformation.

It suffices not barely to fly impurity, but they likewise must shew forth their repentance by a life of mortification ; and if it be a general doctrine among christians, not to take care of the flesh, but to mortify the body, and to keep it under, and bring it into subjection, none have more reason for the observance of these injunctions, than those whom the passions of the flesh have drawn into sin. A love of pleasures and compliance with the flesh, are no-where more highly blameable than in such as are guilty of impurity : And it must also be granted, that when any one is touched with a lively sense of this crime, he goes on no longer in quest of his vain delights, he is not then in a condition to rejoice and please himself, but places his consolation rather in the exercises of repentance : Diversions, and frivolous entertainments, reading vain authors, dressing and the care of the body ; all these make but vain impressions upon him. And, on the contrary, when those that

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have been impure and dissolute, and who have left off to sin as they have grown into years, do not mortify themselves, when they love their ease, and make it their study to obtain the pleasures and advantages of life, passing their time in idleness, or at play, and setting their minds upon dainties, and sumptuous entertainments; most certainly these are yet in a state of impenitence, and have never been truly sensible of their fault, nor duly set themselves to make amends for it.

The sincerity of conversion must not only appear in the things which have relation to impurity, but in the whole course of their conversation. So great a fall should render a man wise, pious, and circumspect in all things; all that is in him is to become new: he would take occasion from every thing to shew his repentance, to discharge his duty towards God, to edify his neighbour, and to purify himself more and more. He ought with the greatest exactness and sincerity to practise the duties of religion, to give himself to meditation and prayer, and to be constant in holy exercises, casting himself, as St. Austin advises, upon God, who will not withdraw himself from him, or leave him to fall, but will help him if he relies upon, and puts confidence in him: There are only two things required of him; one that he would firmly resolve to make the glory of God, and his own salvation, his chief end, regarding nothing in comparison with it; and the other, not to trust in his own strength or prudence, but in the omnipotence and infinite love of God. He ought likewise to do all the works he shall be able, and especially to employ his goods to the uses of piety and charity, following the counsel of the prophet Daniel, "Redeeming their sins by alms, and their iniquities by shewing mercy to the poor."

Happy are the guilty who discharge these duties aright, who, with the sinful woman in St. Luke's gospel weep bitterly for their faults, who have renounced and forsaken them, and altogether converted themselves: "Their sins, though great, shall be forgiven them." There are by no means to be despised; for there is a great

great deal of love due to all sinners, but more especially to such as forsake their wickedness, and cause joy in heaven by their return.

But he that allows himself in any known sin, is a wicked man, and he that teaches, or any other ways encourages another to commit a sin, as is too customarily done in the practice of Self-Pollution, is likewise a wicked man; for he is a partner with him in that sin which he tempts him to, and consequently, without sincere repentance, must expect to share with him in the punishment; and no wicked man hath any portion in the kingdom of heaven.

As the greatest part of the advice I have hitherto given may be applied to all who are guilty of any sort of impurity, as well as Self-Pollution, I shall now impart to the reader what others have advised concerning this sin itself, as it relates to young men in particular: For though there are many of both sexes, and different ages who defile themselves this way, the practice of it is not among others so general as it is among young lads and school-boys, where it was the opinion of a witty libertine, that it would (which God forbid) continue as long as the world endures. What I shall here transcribe is the most material substance of three letters, among others, mentioned in a physical and chirurgical treatise, sent to the author for advice by three several young men, who had each injured themselves by this pollution, to which I shall add the chief part of three more, recommended by the preface inserted in the foregoing chapter. It will be easy to judge from them the horror the writer of them were in, and that the three latter especially were addressed to a great offender this way, who became penitent, made confession of his sin, and desired the opinion and counsel of the several divines that wrote them. The first is one from the aforesaid physical author, as follows.

“ Observing particularly what you say in your book concerning Gleet, I thought fit to write to you the ensuing lines.

“ **I**T may not avail much to tell you, that I was born of pious parents, and religiously educated, and yet when between fifteen and sixteen years of age, by evil companions, I learned the vicious practice of Self-Pollution, and that at last I used it very frequently, in less than an hour's time, in one day, more than eight times (O abominable sin against God, and abuse of my poor body!) and at length I became one of those whose eyes were full of adultery, and could not cease from sin. I burnt in lust for a long time, day and night, after a woman I knew not how to enjoy, which truly was stirred up by a new-married couple, that lived in the house, and were often wanton and foolish in my presence. I have not grown either in strength or stature since I was about seventeen. I suppose, by my cruelty to myself, I crushed my before-flourishing nature. I became sensible of my error and humbled my soul before God between seventeen and eighteen; but I had hard work to conquer my strong lusts; and as a means in order thereto, I drank nothing but water, or milk and water, for about half a year. About twenty I was a woer, and verily a chaste lover; but our parents not agreeing, it broke off, which I have now reason to repent; for, after this I lived in a house with several young gentlewomen, where we were daily very familiar, and thereby my whole desire was stirred up, which frequently occasioned a thin seminal matter to flow from me, and also many hurtful dreams; and by means of my house-mates, I got an intimate acquaintance with a young married gentlewoman; and now I am come to the time which brought the disorders upon me, which I will recount as brief as I can. A few days after we had been dancing at the said gentlewoman's house, she came where I dwelt, and addressed herself to me (the rest of the company being engaged below) to shew her the upper rooms, and, in fine, went into my lodging-chamber before me, having first, at
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the stairs-head, turned herself, and enquired of me whose room it was? She behaved herself at a rate somewhat surprizing to me; but I assure you, I had, at that time, such an awe upon me, that I did not so much as salute her, though not long after I found strange workings in my mind concerning her; and, in short, my lust was enflamed to that degree, that I could not tell what to do with myself. I prayed and strove against it, and had horror upon my conscience because of it; and yet, such was the heat within, that I was overcome to use Self-Pollution: and it was the more heinous, in that it was just after I came from my closet in the morning. True, I was allured to it, by imagining it might quench the fire; but, alas! instead of that it blew it into a flame, for I went to the same work twice afterwards in the same day, and this brought a gleet upon me; yet my fire burnt many times; and what with that, and the grief of soul that I should be so vile, and sometimes the fear of hell-fire, I often trembled all over, and felt a burning heat in my breast, and the side I lay upon was as it were benumbed, as though the blood was stagnated. I went to an eminent physician, and made known to him the substance of what I here acquaint you with, who told me, he had many in the like case, and did not question but the medicines he ordered me, with cold bathing twice a week, would cure me; withal adding, that it was his opinion, I should get a wife as soon as possible. I have now taken what the doctor prescribed, and bathed eight or nine times, and since then, by courting a young gentlewoman, my gleet returned upon me, that I have not been able of late to be in her company long, insomuch that I have fully resolved to leave her, and am ready to blame the doctor that he had not advised me first to have endeavoured to restore my health, before I thought of matrimony: and, in short, I fear (as I told him) unless I can have my reins, &c. strengthened, I shall never be fit for the marriage bed, and how to live in the fire I cannot tell: Ah! how often have I thought of the apostle's words, "It is better to marry than to burn?" And yet I have not been able to do it; therefore I write to you my case, observ-

ing that I have bathed three times since, and after I plunged I tarried about a minute in the water, above my genitals. My gleet is now but small, the parts feeble, as also the small of my back, and am weaker and weaker in those parts, and have been growing so more than these two years; and such hath been my wickedness, that the very looking on an amorous object, yea only playing with a child hath increased my gleet, and affected me with an almost continual making of water; and my spirits are languid to a great degree, my loins are weak, and as my business is studying, at seasons my brain seems, weak, and as it were numbed, so that I cannot have a clear thought. I am sure I may be justly ranked, for my vicious practice, with those mentioned in many pages of your book." Thus he goes on, reflecting on himself and enumerating his complaints, and telling the author, that having confessed to him his wickedness, and acquainted him with his constitution, &c. he desired his advice, telling him at the conclusion, that he never carnally knew any woman or defiled himself otherwise than by Self-Pollution, as he expected to answer the truth of it at the great day; and that none knows the horror he had been in from time to time, for that his vile practice; and that till then, according to his sober education aforementioned, he had been chaste in thought and look, and had experienced comfort in religion."

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The substance of another letter from another patient to the same author, is this.

"S I R,

"I Bought your book, and, in reading it over, I find several in the case as myself am now in, which gives me some encouragement to write to you, for had I not seen your book, I should have rather died under my illness, than have spoke to any one about it; but hoping you will not be worse to me than to others you have had in cure, especially when you hear me relate my misfortunes, I shall tell you: That about five years ago,

ago, when I went to school, I and three or four more, on a holiday, went a bird-catching; when we were sat down, one of our companions, who was about twenty years of age, the rest of us not being above fifteen, asked us, Whether we ever saw the seed of man? We replied, We never did. He told us, if we would reach him a leaf of a cabbage he would shew us, which he did by Self-Pollution; and which, though it fired my inclination, yet I attempted it not till a year after, and then I followed it for about two years and an half; but, before I had followed it for about two years, sad thoughts came into my mind, which brought me under a sense of this my heinous sin, which I had committed before God, who might justly have punished me to all eternity; and though I strove to get the mastery of it, yet the flesh prevailed and I sinned; but at last I made a solemn vow never to commit the like sin more, which, thank God, I have hitherto kept, and, with the help of God, I will never commit the like again. About two months after I had left it off, I had nocturnal pollutions almost every night in my sleep," &c. Here he also goes on with his complaints, bewailing his deplorable conditon, and cautioning other young men of falling into the same dilemma; but hoped that the author would rather pity him, than give him up to the punishment he deserved, since he did it ignorantly."

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The third letter from another patient to the same author is as follows.

"S I R,

"A Poor distressed youth among the many unhappy, ah! too deservedly unhappy votaries of Venus, or rather of hell and ruin, humbly makes bold to visit you with a line of his case. It is my sad, and I fear irretrievable misfortune, though sprung of honest and religious parents, to fall into the company of a filthy decoying miscreant, my school-fellow, who did not shame to perpetrate before me, that detestable and pernicious, unnatural and abominable crime of Self-Pol-

lution; which fatal example stirring up my youthful flame and innate corruption, by which, together undoubtedly with the impetuous solicitations of a wily devil, I desperately adventured upon that woful curiosity, and at once forfeited my innocence, wounded my conscience, and enervated my strength. But that which puts a greater accent upon my misery and guilt is, that upon the review and ruminating on my past fulsome sweets and delights conceived in that sin, a sin, alas! of which I did not consider the sad event, being hurried on by a headstrong passion, committed it over and over; and though conscious, upon each relapse, fell upon me with the fury of a lion, yet vice got the rein, and down I went; and now I have laboured two years under a Gonorrhœa, which I was ashamed to discover to any one; but lighting upon your book I was encouraged to communicate my case to you, hoping you will lend a poor desponding wretch some kind relief, &c.”



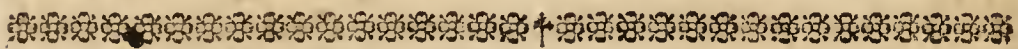
The following three Letters are those recommended by the Preface, as mentioned in page 18, aforegoing.

The first is an answer, as desired, concerning the sin of ONAN.

“ SIR,

“ **A**S to the business of ONAN, my opinion is the same with theirs, that think the lewdness of the fact was composed of lust and murder; the first appears in that he went rashly upon it. It seems he staid not till night for the time of privacy for such a purpose, else the bed might have been named as well as the ground: The second is the honour of his dead brother, and therefore would not be father of any child that should be reported his, and not his own: The third is, that there is a seminal vital virtue, which perisheth if the seed be spilt; and to do this, to hinder the begetting of a living child (as he did at the very time when she was in full expectation of being embraced

braced by him) in directing it another way, and not in its proper place, is the first degree of murder that can be committed; and the next unto it is, the marring conception when it is made, and causing of abortion. Now such acts are noted in the scripture as horrible crimes, because otherwise many might commit them, and not know the evil of them. It is conceived that his brother Er, before, was his brother in evil thus far; that both of them satisfied their sensuality against the order of nature, and therefore the Lord cut them off both alike, with sudden vengeance; which may be for the terror of those who, in the neglect of marriage, live in secret impurity with themselves; and to those who in marriage will satisfy their lust, but hinder the product of children, which is the use of the conjugal estate, but not for the mere gratifying the concupiscence."



The next is a Letter of advice from another of the divines.

"SIR,

"**T**HOUGH I am a stranger to your person, yet you have made me not to be a stranger to your soul, which indeed I find to be deplorable enough; and there is no sorrow great enough for it, except such sorrow as drives you to God: *Exigit autem ille dolor plusquam lex ulla dolori concessit.* Let your anger be infinite against your sin; watch against it with all the caution that is imaginable; and now that your state is such, that you can scarce sin any more in that instance where your evil lies, shew zeal and indignation against yourself, and judge yourself severely for what is past, and while you live never to be reconciled to yourself, but pray for pardon perpetually; but then be sure to hope for it humbly, or else you can never pray for it acceptably.

"Do not think a few tears, or some short penances, are enough in your case; take no measures but
even

even all you can, and give yourself up to a very holy life, and remember that your sin is too great for any thing but God's mercy; this indeed is infinite, and must needs infinitely exceed your burden and calamity. Sir, your sins have been carnal, take heed you do not add despair; for it is a spiritual evil, ten thousand times worse than the others: They dishonoured your own body, but this dishonours God, and speaks reproachfully of him. Once more, begin a true repentance, and finish it, and be afraid to provoke God any more, for there is a time in which God will be no more entreated; the oftener any man breaks his vows of repentance, the nearer he is to that state. If God gives you life and grace of amendment and repentance, it is certain you are not yet fallen into that state; but I pray tempt God no more, your soul is too precious a concern to be put so often to the venture. Sir, you have only spoke to me in general, and I have given you a proportionable answer; if in any particular question you desire to be resolved, I will decline no trouble you shall require of me, nor think it any if I may do comfort, and give instruction, to your soul. Pray God bless and sanctify your penitential sorrow to you; make it sincere, and increase it to an excellent and perfect repentance. Remember, that all the pains and care which repentance can put you to in this world, are not half so bad as one minute of the eternal pains of hell."



The other Letter from the same Divine has this.

" SIR,

" **N**O doubt but you have committed a grievous sin, and the more because you did it knowingly, frequently, with deliberation, with delight, and against many resolutions (as I perceive, to the contrary; and therefore it is but necessary you should lay it to heart, and look upon yourself as an inordinate lover of carnal pleasure, as one that hath defiled your own body, and in some sort stained your baptism, offended the Spirit,

unhallowed and defecrated its temple, and that deserves to be destroyed. Mistake me not, I do not equal your sin with that of Fornication, concerning which the apostle speaks these dreadful things; but I say, in some sort, in a lesser degree you have incurred that guilt by fornicating with yourself, and that after you were better instructed, and had purposed amendment; and yet all this doth not make your crime unpardonable, but only more difficult to cure. Sins of deliberation often repeated against vows, and with delight, are very dangerous; but the danger consists in this, that they are hard to be forsaken, because of an habitual pleasure in them. You will agree, I suppose, to the doctrine following, which I take to be infallible:

“ 1. That there is no pardon to be hoped for without repentance.

“ 2. That repentance is forsaking the sin totally.

“ 3. That it is abandoning of all sin whatsoever.

“ 4. That though this forsaking of sin does not make us clean as to what is past, yet it has a promise of mercy and forgiveness annexed to it, which we cannot fail of. 1 John I. 7. “ If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” Observe, that it is from ALL sin; and likewise take notice that in the ninth verse he saith, “ God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness:” From whence we may draw another certain conclusion, that pardon may be claimed as a matter of right and justice by him that forsakes his sin.

“ God should not be just, if he should deny it to such a person suing for it; it consists not with his faithfulness to withhold it. Then add this further, that if sin be forgiven, God must needs treat us as his friends, and use us as kindly as if we were in innocence, for “ it is sin only that makes a separation between
tween

tween God and us:” From whence it follows, that his Spirit, which he has promised to those whom he loves, must also return again, and forget the former affronts that were offered to it.

“ Your first question then is resolved, and you may be at peace if you but forsake this sin, and all others; for you see, “ the blood of Christ cleanses us from all unrighteousness, when we turn from the works of darkness and walk in the light;” and, together with our cleansing, the Holy Ghost comes again, and resumes his former dwelling, which is no more offensive to him. Now I doubt not but there is a possibility (tho’ perhaps some difficulty) of forsaking this sin, and so becoming the habitation of God through his Spirit, because you have the Spirit of God in some of its operations, viz. as the Spirit of illumination and understanding, though not in all other that belong to it: You discern and acknowledge the sin, the heinousness of it, its evil consequences, the injury it doth to God, to his Son and Holy Spirit; I doubt not therefore but the Spirit will further communicate itself to you, if you will but follow my advice.

“ Labour to understand the gospel, and to have as comprehensive a sense of the duty contained therein as you can, “ and hereby” (these being the words of the Spirit) “ the Holy Ghost will sanctify that part of you” which the apostle, 1 Thess. v. 23. calls the Spirit, i. e. the mind and understanding, which is cleansed by these new principles assented unto: Then bring your heart to consent to be governed and led by the holy rules of life, press them with all the reason you can upon the heart and soul; receive them and love them, in the life of it, as the very words of the Holy Ghost, the Spirit of life; hereby that part of you which the apostle calls the soul, i. e. the will and affections, will be sanctified also; next to this, that which he calls the body, i. e. all the outward actions of life, will inevitably be sanctified, and prove conformed to that determination of your soul or will, if you do but constantly follow the counsel of another apostle,

apostle, "Building up yourself in your most holy faith, praying in the Holy Ghost, keeping your soul in the love of God, and the mercy of our Lord Jesus Christ, to eternal life."

"I believe, in some constitutions the stimulations to this sin may be very vehement, and hard to be resisted, and therefore it will not be amiss to tell you, that you must call in the assistance of all other natural remedies, to which a Christian must not think it below him to be beholden.

"As first, meditate upon sad and doleful objects; get your fancy painted with such kind of images as have little of light and gaiety in them; for such things do quicken and inspire the natural spirits of all sorts, and in all parts, making them more brisk and nimble; whereas more dark thoughts are apt to blunt and stupify them, making them long for nothing of pleasure.

"In the case of adultery, Boccacini, as an antidote against it, advises those that way inclined to carry about with them a well-drawn picture of the most perfect and faultless beauty that ever appeared in flesh and blood, pencilled over again with rotten teeth, blear eyes, no nose at all, in fine rendered as loathsome as venom and corruption can make it, and that whenever desires of the flesh stir, they would take a sober view of it; and seriously consider what they are about to do, and the consequents, and no doubt but it would effectually damp their inclinations. So in Self-Pollution, would transgressors that way, of either sex, but set before their eyes (at the time their inclinations to pollute themselves stir) what woful miseries and calamities, both to soul and body, others have drawn upon themselves thereby, and they, by the like practice, will, in all likelihood, upon themselves; and seriously consider, that whilst they vainly strive to please themselves, they displease God, exhaust their own strength, and are hastening themselves to the grave, it must surely, one would think, deter them from the evil; more especially if they further consider, how that being thereby
 enervated,

enervated, should they, in that state, marry, they would instead of that love and delight expected between man and wife, find nothing but quarrels, jealousies, bitter hatred and discontents.

“ Secondly, you must use a spare diet, but not totally abstain. Fasting, I believe, some use as a remedy against the provocations of uncleanness; but I think in some tempers it rather sharpens the humour, and makes it more itching, and apt to irritate.

“ Thirdly, have a care of the kind and quality of your meat, as, first, salt meat you must forbear, which you may know, by the nature of the word, makes men salacious. A learned physician of our own observes, that in ships which are laden with salt from Rochelle, the mice breed thrice as fast as in those ships laden with other merchandize. Pigeons, you know, have salt laid for them to pick upon; and the Egyptian priests, being votaries to a single life, abstained from all salt whatsoever; but that is an error on the other hand, and may have dangerous effects. Secondly, all windy foods, for the flatulency of them, do puff up the humours, and make those parts turgid; such as beans and peas, artichokes, &c. You know Pythagoras forbid his scholars to eat a bean; and this was one reason, I do not question, of his prohibition. Thirdly, According to the description you make of yourself, I must add, that butter is naught for you, all physicians agreeing that it is to be avoided by those who labour under a flux of any humour whatsoever. There is too great an unctuousness in it; and in some bodies, by the resolution of those oily parts, it creates fumes also, which hinder the command of the mind over those lower parts.

“ Fourthly, I would advise you to live most abstemious about the full and change of the moon, for then the whole body is fuller of moisture than at other seasons.

“ Fifthly, It will be good only to eat dry suppers, unless it be water-gruel, and such-like cooling diet.

“ Sixthly,

“ Sixthly, Take proper medicines as well as food, and use pretty much exercise, though not too violent, for that spends much of the superfluous moisture in the body; and likewise if it be to a small weariness (which is necessary, spends some of those spirits that will else evacuate themselves at other places. The bed is too great a friend to this sin, therefore let me advise you to make no further use of it than for sleeping; for whilst you lie awake, at your ease, your flesh will be egging you on to this sinful pleasure, therefore employ yourself with some good book, till you find sleep a coming, and in the morning quit your bed as soon as you awake. I know it is more healthful to the body to continue in bed some time after sleep, that the vapours may have time to scatter, and the natural spirits recover their strength and activity; but for you, who are prone to this lust, it is better to deny your body that conveniency, than suffer your soul to be punished through sensuality. Sleep also upon one side, and not on your back, for that heats the reins, and causes irritations to lust. I know it will cost some violence at first to nature to be flung suddenly out of a warm bed upon a cold floor; but the difficulty will soon vanish after five or six times practice of it, and the comfort you will have in your own breast by it will much more than make amends. The church history tells us of a young man in danger of being overcome by a beautiful harlot that was with him, to betray him into her embraces, who bit off a piece of his tongue, that so the anguish and pain possessing his thoughts, lust might have no room there. Do not handle those parts at any time, but when necessity of nature requires, for handling them puffs up, irritates and raises fleshly inclinations; and I should think likewise that it will be good for you, after you have humbled yourself so far for this sin as to forsake it, not to think of it any more, or as little as ever you can; for even the thinking upon that sin doth but renew the desire of it. Any thoughts concerning things belonging to those parts do both excite and provoke lust; for then the thoughts send the spirit to those parts and make them swell, even as upon other occasions they send them to the muscles in the legs or arms when

when we would use them. Forget therefore, as much as you can, that there has been any such thing done by you, and employ your thoughts otherwise, till you may think of it with more safety, that is, when you are married.

“ But if, after all your most exact compliance with the injunctions here enforced, involuntary pollutions, in your sleep, should still infest you, I would advise you, whenever you are apprehensive, or in fear of them, to do what Forestus, a noted physician in his time, lays down as certain when every thing else has failed, which is, to tie a string about your neck when you go to bed, and the other end of it about the neck of your Penis, which, when an erection happens, will timely wake you, and put an effectual stop to the seminal emission.”

These are excellent advices, and marriage the chief preventative, it being an institution appointed by the Almighty as a remedy against incontinence, and to preserve us from the guilt of impurity, as well as for the propagation of our species, whereby the united pair may with honour use that freedom one with another, as was by no means lawful for them to do while they were single; yet there are restraints in that state also; bounds set that they are not to exceed. And though the married state is the most happy and comfortable state in the world, where there is (as there ought to be) an union of souls as well as bodies, and notwithstanding holy writ advises to those who have not the gift of continence, yet we too often find them rather inclined to pursue their lusts than enter into it; some by vowing celibacy think themselves excused; others through libertinism, and to be less confined in their passions; others to avoid some inconveniences or restraints they apprehend to accompany the marriage state; and others again, because they cannot meet with fortunes to their minds, their circumstances in the world, as they plead, not allowing them otherwise to alter their conditions; and, in the mean time, all of them (not being chaste) do expose themselves to the continual danger of temptations that

way,

way, and cannot avoid being overcome by them, and more especially if they indulge idleness and high living, which more immediately exposes them to lustful thoughts, when business chases them away, by employing the mind to better purposes. It was an idle and luxurious life that gave occasion to a certain young gentleman, of birth and fortune as well as parts, to lament himself upon an advantageous offer of marriage made him by his friend, "That he was now, through his follies; altogether incapable of the married state, having been from his youth up most inordinately addicted to the shameful practice of Self-Pollution, so hateful to God and injurious to himself, and which neither his reason, conscience, education, or prayers, were of force enough to master that unruly passion, which had plunged him not only into the reproachful infirmity of an irreparable weakness of the genitals, so ridiculed by men, and so detestable to woman-kind, but also into most dreadful horrors of conscience, and well nigh despair." And no doubt but from the same cause it is that so many very likely gentlemen of fortune, that we see or hear of abroad, do refuse the offer of advantageous matches, being conscious to themselves of their infirmities, which, as they are ashamed to own, they as industriously take care to conceal, excusing themselves with the answer, of being too young, or not yet disposed to marry; and as they have a little advanced in years, that they are then too old. I must confess, whenever I hear or know of such refusing to enter into that state, whom nothing, to human appearance can hinder, they have plenty of all things this world can afford them, I cannot help thinking, that either incapacity as to manhood, or the charge of children, or fear of communicating some ill disease which they are apprehensive of in themselves, by their former follies, or a mistress, must be the cause; and I may dare venture to say, without being thought censorious, that where it is otherwise than so in one, ten (if they dared) could subscribe to my belief; and this may cease the wonder of the relations and friends of such gentlemen, Why they do not marry? Several within the verge of my own knowledge having declined it, and but justly, for

the two first reasons I have named, and many, many more (to their shame be it spoken) by reason of the last.

Early marriages would be a means of preventing many of those mischiefs, and the disgrace which oftentimes the guilty this way bring upon themselves and families. A noted physician of our own, in his book of the parts of Generation, advises to it; and says, “ That for want of it, as the stream is dammed up with uutempered mortar, it doth, and will rage the more, and a vent, one way or the other, it will and must have; for that all of both sexes, from a natural instinct, when arrived to the years of puberty, and enjoy their full health and strength, have amorous motions, especially those of sanguine complexions, and hot temperament, who, for want of marriage, or a due awe upon themselves, are prompted to commit unlawful actions, or else are subject to involuntary pollutions, which if frequent and profuse, do as certainly breed diseases in men, as those that are done with the consent; and if they are kept from marriage by a kind of force, as many are, when their inclinations are strong towards it, they are the more eager for it (it being our corrupt humour to be stronger in our passions when we are denied) and so oftentimes for want of a natural stream, are over-run into unnatural practices: and not only the male youth in particular, but the female, when arrived to the years of puberty, and give themselves up to plays, balls, men’s company, wanton discourse, dalliance, high living and the like, whereby the humours are heated, and the desire augmented, have inclinations to venery, and sometimes so insuperable, that if marriage be denied them, it puts them upon easing themselves propria pollutione, or brings them into Cachexies, hysteric fits, the green sickness, or other maladies not presently to be remedied; and this great inconvenience, (says he) would more frequent than it is, did not pious education, regard to reputation and health, and inbred modesty, temper and assuage those inordinate commotions of the mind: wherefore he advises parents to instil wholesome principles in their children, and not to neglect marrying them in time, as the best way to secure to them

them a good conscience, perfect health and strength, and the honour of their families."

St. Paul counsels parents "not to suffer their virgins (both sexes) to pass the flower of their youth;" but not meaning, as I suppose, to encourage too early or unseasonable marriages; for when so young, that either of them have neither mind nor need, it exhausts their vital moisture, nips them in the bud, stunts their growth, and renders them for ever after weak and enfeebled, and the children they get (if they get any) to be puny and ailing; but when a man is in the twenty-fifth, and a woman in her twentieth year, and both retained their virginity till then, and were born of healthy, sound parents, not tainted with any ill stamen, and each in perfect sanity, of good constitutions, full of ardent love and vigour, those I would advise to marry, and from their loins there will result the best, most vegete, lovely, strong, and healthy posterity.

To secure youth from wasting their strength by Self-Polution, or venery, till that age, they are so careful in some countries, that they ring the males when they are young; and for the female-sex, Paracelsus advises to a famous emplastic liniment; both of which being used as I have seen described, the health, strength, beauty, and credit, to say no more, of hundreds, I may say thousands of young people, of both sexes, in this kingdom would be preserved, and consequently, our puny half-gotten breed, in a great measure, amended.

Marriage, as it is honourable in all countries, so it has been held in great esteem from the beginning of the world, among all sorts and sects of people: the Romans (and especially the wise emperor Augustus) did what they could to encourage it; the same did the Jews: the Lacedemonians, at their festivals, would not admit of any single men; and if those that were unmarried ventured to come amongst them, they were as soon as discovered, ordered to be whipped by the women as unprofitable members of the republic; nor were any but married men suffered to bear any office. So

that throughout the world, as an encouragement to matrimony, the married men were highly preferred, excused from going to the wars for the first year after marriage, and in every thing had the advantage of those that have lived single.

The church of Rome, indeed, enjoins celibacy, and will rather much wink at any uncleanness of the flesh than preach up marriage; nay, so far from it, that it defendeth even fornication, and will not allow it to be a sin; nay, they say, it is better than marriage, and do consequently allow of public stews. But sad is such a doctrine, and vile such practices; they are both devilish and damnable; wherefore, the more to enforce marriage, and shew the evil of celibacy, I shall, for the better instruction of my readers, transcribe what has been, not long since, handed out to us upon this head in a certain public news-paper, after which I shall speak a little more of the evil effects of uncleanness, both before marriage and in marriage, the better to imprint wholesome notions in their minds.

The virtues of celibacy, says that paper, has been frequently cried up, as if there were something very extraordinary contained therein; and many persons have doubtless believed they have acted pursuant to the principles of religion, and the dictates of conscience (though it will be found to be a very erroneous one) when they have anywise promoted or enjoined the same. But if we proceed to examine their reasons and arguments, we shall find them to be altogether falacious, and contrary to nature, reason, law, and religion; and I venture to lay it down as an infallible position, that whoever compels or enjoins the same in others, is not only guilty of a breach of the sixth commandment, which says, "Thou shalt not do any murder," but is likewise guilty as an accessory to the breach of divers other commandments, and a promoter of innumerable sins besides.

This position may, doubtless, startle many persons, who, probably, have been long mistaken and fancied much greater virtue in celibacy or a single life, than there

there really are, and I doubt not but to prove the same (at least every enjoyment thereof) sinful in a notorious degree, a manifest violation of the express law of God and contrary to the dictates of nature and sound reason.

To give this argument its full scope, it is necessary we should begin our observations from the first period of time, and therefore to observe, that when the Almighty had first created Adam, he overthrew the position of celibacy's being a virtue, by his express word as well as actions; and if the infinite and all-wise Creator of the universe, having first formed man in an indisputable state of celibacy, in which the same almighty Power could have supported him to this moment, if he had thought proper, saw the same to be contrary to those wise ends he intended, and publicly declared, "It was not good that man should be alone, but that he would make an help meet for him;" and accordingly did so. This sufficiently shews the imperfect enjoyment that is to be found in that state; and this one argument being of divine authority, is a greater condemnation of this pretended virtue, than ten thousand others which the sophistry of man can invent to the contrary.

The express declaration of Adam upon the Almighty's presenting Eve to him, viz. "That man should forsake father and mother, and cleave unto his wife," &c. in pursuance of that command, "To increase and multiply, and replenish the earth," expressly condemns celibacy, and overthrows all arguments in its favour; whereby the nuptial state appears not to be an indifferent permission of eternal wisdom only, but an actual and express command, and a duty incumbent upon every person to comply with, as far as their circumstances will permit.

Whoever therefore, by any shallow or falacious reasons obstructs, or by sinister and indirect practices or methods hinders this union in others, or lays them under any restraint to avoid the same, is guilty of an actual disobeying of the law of God, and sets up their own

erroneous tenets, in direct contradiction and opposition to his declared will.

And that the nuptial state was a necessary method for man's propagation of his species is undeniable, since it is obvious there was no other means for attaining that end, and without which the human race must long since have sunk into its primitive nothing, being annihilated, and the memory of mankind buried in oblivion: this argument is of itself sufficient to shew that celibacy is inconsistent with reason, and contrary to the stated laws of nature, which renders procreation necessary for the support of our own species, and implants in us a desire to preserve the same at all times.

The sacred writ pronounces barrenness as a curse to be entailed on several of the offending Israelites upon divers occasions, by reason of their manifold offences; but we do not find that heaven ever approved or enjoined celibacy to any of its votaries, as a happiness, but, on the contrary, promises, as a blessing to the righteous, that their women should prove "like the fruitful olive-branches, and their children should multiply like the sand upon the sea-shore;" yea, saith the Psalmist, (whom we are taught to believe was a man after God's own heart) "happy is the man that hath his quiver full of them."

If then the increase of our species in the nuptial state, conform to the will of heaven, was the express command of God himself; if, as the scripture evinces, the contrary was inflicted as a punishment, in what light should we look upon every attempt to defeat the primary law of the Almighty? And how can we believe we act pursuant to the dictates of reason, religion, or nature, when we see ourselves wilfully to oppose the first and express principles and commands thereof, either by acting ourselves contrary thereunto, or leading others into the paths of error and confusion, and laying them under some restraint or injunction to forsake the law of heaven, and comply with our erroneous and mistaken notion? to call them no worse.

School-

Schoolmen have made it a question, whether Cain, when he slew his brother Abel, did not, in that one action, destroy one (and it may be the better) half of the world, because they who might have been the posterity of Abel were cut off in him; but if that will bear arguing, as probably it may, the objection will be much the stronger if we turn it to the other sex, because in the infancy of the world, when providence permitted polygamy, and several women were allowed to each man, the loss of one of the women must have more affected the number of mankind in procreation, than that of a man could do; and consequently, the destruction of posterity must be much greater in proportion. The murder of Abel, no doubt, was a notorious sin, and the punishment inflicted on Cain for his fratricide was visibly shewn in the wrath the Almighty expressed against him for it, and the mark he set upon him (not for his protection only, but) to stigmatize him for the murder, sufficiently denoted his anger and abhorrence of the fact.

And as it is beyond dispute that the increase of posterity was, in some measure, destroyed by the death of Abel, and so the fact something more than the bare murder of one identical person only, because in him one whole branch of the human species was absolutely destroyed, and the increase of millions of souls entirely lost thereby, whoever therefore shall endeavour to prevent that natural increase of posterity, according to the means enjoined by the express command of heaven, by hindering or obstructing mankind from entering into the nuptial state, does, as far as in him lies, endeavour to destroy his own species, in contradiction and defiance to the absolute command of the Almighty; and either believes himself wiser, or more worthy to be obeyed, than that omnipotent power who gave him his being.

The casuists tells us, that sin consists not only in a direct transgression of the literal command of God, but in the intentions of him who commits the same; and that he who designs an evil action (though it may

in the effect prove contrary to his inclinations) yet is guilty, and worthy of punishment, and must answer for the same, and all its consequences, as if he had actually executed his wicked intentions, because sin chiefly consists in the will and imagination, and not in the bare action only; as is evident from the Mosaical institution, whereby the Almighty himself distinguishes betwixt the homicide or manslayer, who inadvertently causes the death of any person, and him who wilfully murders another; by appointing the first, since the consequence of murder attended his unguarded or careless actions, to fly to the city of refuge, thereby shewing, that even inadvertency or negligence is no sufficient plea to excuse the perpetrators of any offence, although ever so unwittingly committed, but appoints the other, who acts in pursuance of his evil inclinations to certain destruction.

The frequent, repeated, and express commands of the Almighty, of going into it, or accepting, the widow of a deceased brother, absolutely, directed and enjoined for the raising up of posterity, shews that celibacy was repugnant to the laws of nature, reason, and religion; and the contrary directed and enjoined by God himself, who (if we may judge of his intentions by his commands) has not given us one instance of his approbation of a single life, neither in a perfect state of celibacy, or in that of widowhood, he having as expressly commanded the re-marriages of the latter, during a possibility of procreation, as he enjoined the nuptial state for the support of mankind.

Some of our commentators have doubted wherein the sins of Er and ONAN chiefly consisted; but if we look back to the foregoing command, we may readily account for the same, and find their endeavours or designs in preventing procreation were the crimes for which they were so severely punished, and that they lost their lives for their presumption in not complying with the command of God, their offences being, in effect, murder, by preventing that increase, which was an absolute command given in Adam to all his posterity; and
when

when Tamar complained to Judah of the transgression of his children, his negligence to remedy the same produced a resolution in her, which, though Judah rashly condemned the action, yet upon a due consideration of the cause, and his own neglect of enforcing the sacred laws of God, he could not but acknowledge that “her offence was much less than his, and that she had done more righteously than himself.”

If then Judah, instead of giving his daughter-in-law Tamar in marriage again after the decease of his other sons, had enjoined her to a single life in that of a perpetual widowhood, could he have been justified? Could he have been excused? Could he have been free from sin? No, surely; his offence had not been equal, but even greater, than that of Er and ONAN; he had been guilty of a direct and wilful opposition to the law of God, of bidding defiance to his express commands, and in effect, of a complication of the greatest crimes, and the most notorious murders, as is evident from the offspring of Tamar, from whence descended not only the regal posterity of Judah and Israel, but also the holy line of salvation; and in his refusal he had cut off the Messiah, or Holy One of Israel, from whence the salvation of the world was to proceed, as descending from her.

The like had happened in the case of Ruth the Moabitess; and God, by suffering the holy line of Israel to proceed in such channels, sufficiently shewed his approbation of the nuptial state, preferable to those of virginity or widowhood: again, in Bathsheba, the widow of Uriah, is the like instance confirmed; and in divers other branches of the holy line.

We find Jephtha condemned for the rashness of his vow, and the offering up his daughter, or dooming her to a state of virginity, is no wise justified in scripture; that action is not imputed to him for righteousness, but, like Saul's vow, “To sacrifice to the Lord him that should taste of meat until the evening,” (whereby Jonathan, who had been the chief instrument in obtaining

taining the victory, was subjected to death, had not the whole army interposed, was [the result of a rash and mistaken zeal. But as we do not find Saul condemned for the breach of that vow; so neither do we find Jephtha commended for the rashness of his, and the execution of his folly, nor any blessings promised to him upon the performance thereof, we have little reason therefore to believe the same was acceptable to his Creator, but, on the contrary, a violation of the sacred and necessary institution for the propagation of our species, and the support of mankind; otherwise God, who is infinitely just, would have shewn his approbation of that action by some signal blessing and declaration in his favour, as he did in the case of Abraham, on his readiness to offer up his son Isaac by his divine appointment.

If we believe that providence has endowed us with free-will, and a liberty of acting as free agents, we are yet to remember, that we are to account for every action and word, how indifferent soever the same may appear to us; and if it “be necessary that offences shall come, there is yet a woe pronounced against those they come by;” which should make us the more cautious in all our actions, either how we offend ourselves, or how we lay snares to draw others in the commission of offences. If the setting an ill example be pernicious, and what we must one day account for, how much more is it so to enjoin or oblige others to follow us therein, or to perpetrate the same; every injunction of that kind is sinful in the highest degree, and whoever compels the same, must expect to account for all the evil consequences attending it, and cannot excuse himself upon a pretence of a mistaken zeal, we being expressly commanded “not to do evil that good may come of it.”

I shall therefore, according to my proposition first advanced, insist upon it, that neither celibacy, nor a single life in any state, is commanded, or even approved of by the omnipotent Creator of the universe, but that the contrary is absolutely enjoined by the most sacred
insti-

institutions of the Almighty ; and every attempt to strain or oblige mankind from entering into the natural society is sinful (let the Romanists value themselves as much as they please upon their contrary practice) and that whoever shall hinder or prevent their posterity from entering into that condition which the apostle calls Honourable, either by cloistering up their pupils, or by injunction restraining them from marriage, are, in effect, not only guilty of murder, by preventing the natural increase of posterity which would otherwise be, but likewise are answerable for all other sins and offences which may happen thereby ; every unchaste desire, every irregular action, and every abuse of nature, which may thereby be committed, shall be laid to their charge, and for which they shall be accountable, the at last day.

There are innumerable other arguments I could yet bring to enforce my proposition, both from the Mosaisical and evangelical dispensation, from the express command of God himself, and the instructions of our Saviour, as likewise from reason, law, and nature : but what has been already said, I hope, will prove sufficient to convince Christians, who are in a single state, that it is their duty, if in a condition, and may marry, neither to slight nor refuse that holy ordinance upon any pretence whatsoever.

Uncleanness comprehendeth under it adultery, incest, buggery, bestiality, and all provocations that way. To speak of all would be over-tedious, therefore I shall only mention a few. Uncleanness then, as meant by the apostle in Ephes. v. ver. 3. is of two sorts ; First, That which is against nature : Secondly, that which is agreeable unto nature. That which is against nature appertains to those of a reprobate mind, and is of two sorts : 1. Bestiality ; 2. Sodomy or Buggery.

Uncleanness, agreeable to corrupt nature, is of two sorts : First, That which is before marriage ; Secondly, That which is in marriage. Before marriage,
First,

First, When marriage is sought for, and undertaken for wrong ends. The right ends are three : 1. A godly seed : 2. Preventing of fornication : 3. Mutual comfort ; and therefore when parties marry, either to satisfy their own carnal lust, or to advance their estate, or to enrich themselves, uncleanness is committed. Secondly, when there is an inequality of years, as an old man and a young woman, or a young man and an old woman ; there matrimony is unclean, because they cannot give due, that is, reciprocal benevolence the one to the other. Thirdly, If there be a disparity of religion, that matching is unclean ; for it oftentimes causes disputes, those disputes anger, and anger is sinful.

Lascivious persons take great pains to commit uncleanness ; as they are cunning to do evil, so are they painful ; the adulterer waiteth for the twilight. They, and all that do so, are unclean, and all their endeavour is to infect others.

Uncleanness is said to be committed, if there be inequality of degree in the two parties, as ignoble with noble, *vel e contra*, a mean man with an honourable woman ; because if a husband shall offer to do the office of a head, then may she stand upon her descent, and by setting light by him whom unadvisedly she hath made her husband, there may arise an alienation of affection, and then the devil, watching his opportunity, will persuade with either party to follow strange flesh. That marriage is also unclean that is made without consent of parents, because a man's child is part of his goods, and not to be alienated without his consent, and is one of the worst sort of robberies, as it is by no means to be compensated.

Parents themselves, as hath been said, may be the cause of the uncleanness of their children, if they let them pass the flower of their age, and need so requieth, and yet they provide not fit matches for them.

It is uncleanness also, when those parties marry that are inept for marriage, as eunuchs and unapt, as leprous persons : thus much for uncleanness before or out of marriage. Now a little of uncleanness in marriage, and this, First, By coming together at such times as God and nature abhorreth. Secondly, By excess in the use of the marriage-bed ; for, as a man may be drunk with his own wine, and grow a glutton with his own meat, so may he commit uncleanness with his own wife, which God sometimes punisheth by shortness of days in those that use it. Thirdly, Also, when one party doth deny unto the other due benevolence, there is uncleanness committed, and perhaps too the sin of adultery, if the denial of either proceeds from dislike to the other.

Those that are ignorant of God and his will, care not what they commit against his will ; there is no sin they dare not, nay, that they will not do. *Quodlibet licet, quod licet audent, quod audent possunt, quod possunt faciunt quod faciunt, sibi molestum non est.* See a taste of this in Job xxiv. 2, 3, 4, 7, 9. Psalm lxxiii. 18. God giveth them up to vile affections to do things not comely.

Those who have not only injured their souls, but likewise their bodies, visibly by this practice of Self-Pollution, if the case be chirurgical, of which I have given you one or two instances, ought immediately to repair to a skilful surgeon, shunning what I said in pages 15 and 16, was often the fate of young people. Of impotency, infertility, and other infirmities of this kind, as there are several degrees, so some or less difficult to be cured than others. Where the strength is but in part decayed, the blood not altogether dispirited, and the tone of the parts but lately relaxed, cold bathing has been beneficial to many ; in some only accompanied with a milk diet, in others with a more nutritious manner of living, gentle exercise, and a few restorative medicines. But as every body cannot bear the cold bath, and milk does not agree with all constitutions, in such cases, as well as others more stubborn

born and deplorable, as it is impossible to give general rules for so many particulars, I would advise every body to apply themselves to a learned and experienced physician, and, without hesitation, open their case, which if he be a sagacious man, may be done with a very few hints, and so contrived, that the physician shall not know the patient.

Thus far (excepting the greatest part of the letters in the second chapter) I had finished this little treatise more than twelve years ago; when reflecting on what I have said page 8, of secrecy's being one great cause of this sin, I could not help thinking, that the greatest part of people labouring under any affliction of this kind, would be very unwilling, and many of them rather perish than to discover the cause of them to any one living; witness the letters in pages 36, 37, 48, and 49, aforegoing. This made me communicate what I was about, and the scruple which gruelled me, to a pious, as well as eminent physician, who, having shewed his approbation of my design, to render it more effectual, imparted two medicines of great efficacy, the one in that kind of gonorrhœes spoke of in the preceding chapter, nocturnal effusions, seminal emissions upon stool, or with the urine, the fluor albus in women, and all manner of gleets and ouzings, not occasioned by any venereal disease: the other in most cases of infertility and impotency in either sex, where either no venereal disease has ever been, or else the distemper is wholly eradicated.

I had no other thoughts at first of all, then to insert these prescriptions as I had received them, only translated into English; but seeing the preparations (especially the one) of them, to be somewhat operose, and several of the ingredients very costly, I found, upon second consideration, that they could be of no use to the patient without employing others; and that to be made up for every patient on purpose, they would either be excessive dear, or else, for lucre's sake, by many imperfectly prepared. These reflections induced me to have both medicines made up by a man of skill and probity,

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for my own account, with a desire that he would make trial of them gratis, or otherwise, as often as he should have an opportunity. This has been done for above two years, before the first edition, with success, in many of the abovementioned afflictions, not occasioned from any foul contagion, of which several have confessed to have proceeded from Self-Pollution.

The persons therein employed has, some time since, begged of me, in consideration of his trouble and charge, (which he says is, and I partly know to have been, considerable) the property of these medicines, and that I would lodge in him the sole power to dispose of them as he should think fit; which I have complied with, obliging him to print two thousand of every edition of these books at his own expence: and he has lately assured me, that for more than twelve years, he has administered the medicines with the greatest benefit and success in the world.

Whatever reflections may be made by the censorious, on the desire with which I recommend these medicines, I can assure the reader, in the first place, that the person to whom (with the consent of the physician abovementioned) I have granted the disposal of them, is no-ways related to me, and that I am no otherwise obliged to him, than on the consideration I have already named; secondly, I solemnly declare, that I neither have the least interest or share in the profits that now, or hereafter may accrue to him from the sale of them. Besides, that these medicines are only hinted at for such as through bashfulness, or other unreasonableness scruples, are never to be persuaded to acquaint others with their condition: those who are less scrupulous I refer, as I have done before, to some learned and experienced physician to consult with.

Some people are of opinion, that in diseases proceeding from uncleanness, whoever points at a remedy encourages the sin: but I leave every impartial reader, after he shall have perused this little treatise, to judge whether it be reasonable to think that any mortal should
be

be induced to run the hazard of drawing upon themselves the frightful consequences of Self-Pollution, as here related, by what has been said of the possibility of being cured when labouring under them; more especially when I shall have added the caution I intend to conclude with, and which is, “ That whatever remedies may be applied, or physicians make use of, no rule or prescription can ever be effectual, in removing the bodily infirmities occasioned by Self-Pollution, without they are likewise accompanied with an entire cessation of this practice, a total abstinence from the sin itself, and an unalterable resolution of never falling into it again; and that all relapses are ever fatal in these cases.”

With this caution I closed the three first editions, and had the fourth, but that the following letter came to my hands from a lady unknown, concerning the use and abuse of the marriage-bed; which, as it is very curious, and may, with my answer to it, be of service to many in the married state, I thought it proper to give the reader both one and the other before I dismissed him.



To the Author of ONANIA.

“ SIR,

June 5, 1727.

“ **T**HOUGH I am altogether a stranger to your person, yet having read a little book of yours, I am become acquainted with your refined notions, and do like what you have said against one particular species of uncleanness. I bought your book, in hopes you had said something concerning the married state; what decorum there must be observed not to defile the marriage-bed: I wish you had said something more on that point, for the sake of some of my own sex I have disputed with; they have such gross notions, they imagine the marriage-bed cannot be defiled unless they com-

commit adultery. I fancy, sir, you have finer thoughts than to think marriage a provision for the man's brutality; therefore I have used the freedom to address myself to you, hoping you will vouchsafe to tell me whether I am not right in this particular. First then, I consider those inclinations were given for the continuance of our species, and no other end, and marriage instituted that it might be in a decent, regular manner; therefore fornication was forbid, not as in itself evil, but it not making for the good of society; it is fitter one man abide by one woman, that there may be a due care of the offspring's education. To be instrumental to introduce poor creatures into the world, and not take care of them, is worse than the brutes. Self-Pollution you have proved a sin, because it is deordinate from the end; it is an abuse of the creative power, and very properly, I think, you term it murder: Now what is in itself evil, marriage cannot make good, therefore I conclude the marriage-bed defiled, the man and wife committing sin, when the end cannot be had for which that sensation was given; for though the man be at all times capable of generation, the woman is not; as when she, according to the course of nature, is past it, it then centers in the pleasure of sense, and is a frustaneous abuse of their bodies, the same, in my opinion, with Self-Pollution and Sodomy. The men being at all times capable of generation, has made me sometimes think the men might have plurality of wives; but then I consider, God made but one woman for the man. Sir, I will tire you no longer with my impertinency, only to beg pardon for this freedom, and to crave the favour of a line or two, which, I assure you, Sir, will infinitely oblige her that is

Your unknown friend

and servant."

The ANSWER.

“MADAM,

“THE reason why, in the ONANIA, I did not meddle with any part of uncleanness relating to the married state is, because I always did, as I still do, conceive, that no branch of it could have any affinity with the sin of ONAN, and consequently was foreign to my purpose. But as your ingenious letter, and the scruple you seem to labour under, are well worthy the most serious reflections, I shall endeavour, as far as I am able, to satisfy you in the particular on which you require my opinion; and in order to it, desire you to be referred to the following answer, which, because I knew not where to direct it, you could not reasonably expect before another edition of the book should be wanting.

“In the first place, I was altogether of your opinion, and think it undeniable, that the inclinations you hint at were given us for the continuance of our species, and no other end. Secondly, I am forced to allow, that where that end cannot be had, as when the woman has conceived, or by the course of nature is past it, all embraces are frustraneous, and can center in nothing but the pleasure of sense; and I should think myself obliged to subscribe to all the consequences you infer from it, if I was not assured that you are mistaken as to the end of marriage, and the sinfulness of fornication. In relation to the latter, you imagine that it is forbid, not because it is in itself evil, but as it is destructive to the good of society: This is a dangerous assertion, and gives too great a handle for deists and other libertines, who would persuade the world, that religion is only a political invention, and no farther to be minded, than as it is beneficial to the order and government of society.

“The only rule a christian is to walk by is the word of God; where his precept is plain, we are restrained from any other standard of the lawfulness or unlaw-

unlawfulness of an action, whether it brings a visible good, or visible evil, either to ourselves or the public. The justice of God is as incomprehensible as his mercy. What could, to human understanding, be more innocent than the eating of an apple? And yet what crime was ever more severely punished? The sin of Adam was not luxury, nor wantonness, but disobedience, and consisted solely in the transgression of a direct command of his Creator; that fornication is forbid, is plain in holy writ; but why it is forbid, is arrogance in us to determine. When our notions are too much refined, they are apt to lead us into an error. You say that fornication not making for the good of society, it is better one man to abide by one woman, that there may be a due care taken of the offspring's education. This is as strong an argument against polygamy as it is against fornication, and therefore is not calculated for the good of all societies in general; for among the Mahometans, and those heathens whose religion allows them a plurality of wives, there are nations as flourishing and populous as there are among the Christians, and the neglect of the offspring is no greater complaint among them than it is among us. What you add to strengthen your argument, that to be instrumental to introduce poor creatures into the world, and not to take care of them, is to be worse than the brutes, I will easily grant; but am apt to think, that in saying this you made not a due reflection on the true reason why fornication, among us is so often the cause of this piece of inhumanity which you justly condemn.

“ Marriage is honourable throughout Christendom, not so much on a religious account, and because it is a state entered into by the institution of God, but chiefly as it is a fashion and custom every way countenanced and encouraged by the laws of the land; a formality which we see that even those of the highest ranks, kings and emperors not excepted, are proud to submit to. Among all ranks and qualities of people, there are women deeply involved in sin, and wholly neglectful of almost every christian duty; yet those of them who are fashionable, and would be counted to understand themselves,

selves, will, out of pride only, without any other consideration, always refuse to converse with any of their sex, that are openly known to have forfeited their honour. As by this caution strumpets are rendered despicable, so becomes their offspring, and all bastards must infallibly suffer shame and ignominy, which prove so often fatal to the lives as well as fortunes of illegitimate children. But notwithstanding all this, those who are spurious, and born out of wedlock, are only infamous in comparison to those who are born in wedlock, from the same parents, or others of the same degree. The natural son of a great prince will always have the precedence of the most legitimate child of a peasant; from whence it is plain, that in a country where one man was not to be confined to one woman, and nobody was to be married, the issue of one woman would not be less honourable to the father than the issue of another, and consequently no man could be awed by that ignominy and reproach which with us are certainly the chief, if not the only, causes of the little provision you complain is generally made for the offspring of fornication.

“ It is not to be imagined that men or women should take less care of their offspring than other creatures, if they were not diverted from it by a more pressing motive than brutes are capable of acting from. Avarice is sometimes more powerful than the strongest ties of nature; and the fear of death itself is overcome by the fear of shame only: however our passions may impose upon us, men generally love every thing for their own sakes, and self-love is conspicuous even in suicide. The love of rational creatures to their children, arises not so much from a natural instinct, as is commonly imagined, and depends very much on the delight they take in, and the various comforts they receive from them: And if we would enter into the true cause, why illegitimate children are generally more neglected than others, we must compare the scandal of having half a dozen bastards, to the applause and credit which people receive from the education, and all the good qualities of so many lawful children, and we shall find that it is altogether

altogether owing to the shame and ignominy of it, occasioned by a custom which never could be introduced into any society before marriage had been, time out of mind, in fashion among them. I have urged this so far, to make it evident that you are mistaken as to the end of marriage; because it would be absurd to imagine that marriage was instituted to prevent a mischief which could have no being, if people did not marry at all. Marriage then is of a more sacred original, and was instituted for reasons more worthy the holiness of God, than the procuring of temporal felicity, the good of society, or any other political consideration. Throughout the scriptures it is manifest, that God has no greater aversion to any thing than uncleanness of all sorts; it would be inconsistent with his purity, that he should suffer rational creatures, made after his own image, promiscuously to mix themselves with one another like brute beasts: For this reason he hath willed, that one man should abide with one woman, and vice versa, till the death of either; and to render this agreement for life more solemn, he has honoured it with that institution which we call marriage; and the very first miracle our blessed Saviour wrought, when he was on the earth, you well know, was at a wedding.

“ From what has been said, it will easily appear, that the most palpable end of matrimony to be traced from holy writ, is to prevent the sin of uncleanness; that is, hinder all people, in whom carnal desires are stirred up, from Fornication, Self-Pollution, and other sorts of defilements. From this end of matrimony I argue thus: Whatever instead of promoting is destructive to the sacred end of marriage, could never be required from us by God; but the forbearance you plead for is such, ergo, it could never, &c. As for instance: Could you imagine that a young lustful man, full of health, after having lain four or five weeks with a woman he likes, should now be more able to restrain and curb his carnal appetites, than he was before he had touched a woman? Matrimony at this rate, instead of rendering people more chaste, should serve rather to whet their lust, and prompt them on to all manner of

uncleanness. If it be objected, that a lasting sickness of the wife, or the long absence of a husband, to which most military, and all seafaring men are subject, may produce the same inconveniency : I answer, that there is a great difference between accidents and misfortunes, that may put a stop to the commerce between man and his wife, and a settled abstinence as it were entailed on the state of matrimony, and which you imagine all married people ought to comply with. Besides the sickness of a wife is a calamity inflicted by the hand of God on the husband as well as herself, and may serve to put both in mind of their duty. And those who are exposed to the sea, or engaged in other perilous enterprizes, may even from thence reap materials to subdue lust, and other disorderly passions ; and in these cases to overcome all temptation, they shall have the express word of God to assist them. The hope of everlasting glory may excite them to the obedience of the divine commands, as the fear of eternal punishment may deter them from doing evil ; for whether the man or his wife be sick or well, present or afar off, the nuptial vow, till the death of either separates the union, cannot be broke, and God's command against adultery is as plain as it is strict.

“ But what shall we say to a young couple both in health, that live in peace and harmony, and have been a considerable time striving to render themselves delightful and endearing to each other ? How shall they practise this forbearance, when every night, naked, they lie in the same bed together, as most mean people can make no other shift ? This to some would be an unsupportable temptation : But what reasons, what inducements, shall make them undergo this severe abstinence, or rather excruciate themselves with this intolerable penance ? What hope have they to excite them to this extraordinary piece of purity, or what can frighten them from an imaginary sin, against which there is no express command of God ? Nay, which way shall they imagine that to be a transgression, concerning which the scriptures are altogether silent, both Old and New Testament.

“ It is inconsistent with the goodness, nay, the justice of God, that an action in his eye should be so heinous a sin as sodomy, and that he, either by his precept, or the example of punishment in others, should not have warned us against it. There are many duties incumbent on married people that are expressly commanded, and not so easily observed : The real difficulties that may occur in that state are sufficient ; we need not, by being over nice, invent any more.

“ I am of your opinion that there is a decorum to be observed as to the marriage bed ; and therefore think that all excesses and indecencies, that are destructive either to health or chastity, are sinful, and for this I have my warrant from scripture ; but I likewise think that it cannot be defiled without a third person, and then my sentiment is, that all shameful freedoms with others defile it almost equally with adultery itself. The compliment you design me, by fancying I have finer thoughts than to think marriage a provision for the man's brutality, I cannot accept of ; for I sincerely believe that state to be a lawful refuge to all, who from a fault either of their constitution, or manner of living, find themselves incapable of remaining single without sin ; therefore I would not scruple to call marriage a provision for incontinence in either sex.

“ But I am at a loss for the meaning of the word Brutality ; for if you give this name to all embraces in general, you include the most lawful ones, even those tending only to procreation, and then the expression is very injurious ; but if you call so all commerce with women after they have conceived, or are past it, the word is the most improper in the world ; for how can that be brutality, what brutes are not wont to do ?

“ I would not have you tell me, that what I say now shews the practice to be against nature ; and that men, always refining upon their passions, have, by their luxury, wrapt the very bent of their natural appetites, and so accustomed themselves to enormities, which beasts themselves are not guilty of. There is a vast

difference betwixt irrational creatures and our own species ; we may often observe the same operations in both from very different principles. It is true, that the females of most brutes never admit the males all the time of their pregnancy : But at the seasons when their procreative appetite stimulates them to coition, such a ferment is stirred up within them, as advertises all males round them, and some at a great distance, of their falacity. The females that are affected with this are always capable of being impregnated, and without it no male solicits them. I need not tell you that our species are destitute of this piece of knowledge ; but shall only observe, that the very want of this instinct in men is another argument against you : For is it to be imagined, that God should have denied us a faculty granted to brutes, if it was of so great a concern to our eternal happiness, as this would be, if what you argue was true ? Would it not be clashing with the divine justice, to have made an action heinously criminal, of which we are not sure whether we commit it or no ?

“ The business of conception is full of uncertainty : Many women, even such as had been mothers before, have been imposed upon by flatulencies, and other ailments, and thought themselves with child, and to be delivered, when at last they have brought forth nothing but wind ; others again have attributed that to diseases, for months together, which has been really owing to their being impregnated, and fallen in labour before they suspected themselves to be with child : and in some the only sign to be relied on that women have not conceived, has continued to appear regularly all the time of their pregnancy. Multitudes of women likewise have had reason to think themselves past child-bearing, and after that brought fine children into the world : From whence it is evident, that if what you condemn was so heinous a sin as Sodomy, and by every-body believed to be such, procreation would suffer very much. The danger of committing so capital a crime, would render good people cautious beyond necessity. The uncertainty I have spoke of would
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raise a thousand scruples to obstruct the nuptial enjoyments, and the fear of having conceived already would, in many cases, hinder them from conceiving at all.

“ There is, in the history of the Old Testament, likewise a circumstance that seems to make against you, and which I would seriously have you to consider. If God has willed, that men should practise the forbearance you urge, it is not to be thought the patriarchs, to whom God has, from time to time, revealed himself in so peculiar a manner, could have been ignorant of it. Abraham then, we will say, was well acquainted with God’s will as to this particular; but how comes it that, in this part of the sacred history, there is not the least shadow of reason to make us believe, that Abraham had left off all carnal commerce with Sarah when it had ceased with her to be after the manner of women, but rather on the contrary? For had Abraham discontinued the nuptial embraces, there is no doubt but he would have acquainted Sarah with the reason of it, which alone would have been sufficient ground for her disbelief, when the angel foretold that she was to have a son. She knew that when she was young, and her husband likewise in the prime of his age, and there was no visible impediment why she should have no children she had all along remained infertile, which made her wonder how she should now conceive, when she had such manifest tokens of being past child-bearing, and her husband also of a declining age, and his vigour much diminished: It was this that provoked her laughter; she was far from reflecting on the forbearance of Abraham’s benevolence, and seemed rather, when she laughed, conscious of the many fruitless endeavours they had made since their youth. It is likewise to be observed, that when Sarah said that her lord was likewise old, she could not mean that he was impotent by age, and incapable of performing the conjugal rites: The contrary appeared after Sarah’s death; for he married another wife, and had at least six children by her, so that she only called him old in respect to his first vigour, which certainly was decreased.

“ Besides,

“ Besides, if Sarah had the least suspicion that it was a sin for men to meddle with their wives after they were past child-bearing, she would never have alledged, as a reason of her unbelief, that her lord likewise was old; for if the act itself had been an indecency, a thing never practised, what had it signified whether Abraham was old or young?

“ When, in the beginning of this letter, I allowed the embraces you condemned to be frustraneous, I would not be understood as to procreation, for else it is manifest they are of great use to society; they are the bond of conjugal amity, and by their means a thousand little differences, and petty quarrels are made up between a man and his wife, which without them would become wide breaches, and often render the married couple for ever irreconcilable. That (as you say) they only center in the pleasure of sense, is true, but so does music, yet it is not forbid us. What I say of Self-Pollution, you would apply to this, which is wrong. Self-Pollution is not murder, because what is wasted might prove a child; if it were, all nocturnal pollutions, which nobody can prevent, would be so many murders; but, because the seed is wasted in a sinful manner, it is a crime which God hath punished with death. This ought not to be confounded with an action which God allows of, if not encourages.

“ Besides, from the time the woman has conceived till she is brought to-bed, and got up again, the procreative faculty of the man is of no use; the same may be said when the wife is past child-bearing: Therefore it is plain, what I have said before, that the forbearance you commend would destroy the end of matrimony, as it is manifestly explained by St. Paul; for after he had told the Corinthians, “ That it was good for a man not to touch a woman,” he goes on thus, “ Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.” The apostle names the end of marriage to them, “ to avoid fornication;” and as he knew very well,

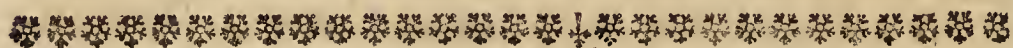
well, that the ceremony, or having the name of being married, would not suffice for this, but that the only means to keep people chaste, and hinder them from fornication, was carnal copulation, and even the frequent practice of it; therefore he adds, “ Let the husband render to the wife due benevolence, and likewise also the wife unto the husband.” He speaks of it as a duty which both owe to each other, and ought never to be neglected but by a common consent; and that only for a little while, and a religious purpose: “ Defraud ye not one another, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.”

“ If what you induce us to believe, at the close of your letter, concerning your sex, be true, and the scruple you propose, and which seems to gravel you, be real, then, Madam, I am persuaded you are convinced of your error before now; and I would not have taken so much pains, or been so diffusive on this subject, was I not assured that the same difficulty is often started, and the same arguments used by libertines, and other lewd profligates, to perplex conscientious people: For the openly wicked, who neither can, nor endeavour to, hide their own evil courses, are always pleased when they have an opportunity, by the least shew of reason, to insinuate, as if all men were bad alike, and the soberest part of the world no better than themselves.

“ I began my letter, by telling you, that I thought no part of uncleanness, relating to the married state, had any affinity with the sin of Onan; but I have since considered better of it, and am assured, that there are married persons who commit a heinous sin to God, by frustrating what he has appointed for the multiplication of our species, and are commonly such as think children come too fast, and distrust providence for their maintenance and education. They indulge themselves in all the pleasures of sense, and yet would avoid the charges they might occasion; in order to which, they do what they can to hinder conception: What I mean

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is, when the man, by a criminal untimely retreat, disappoints his wife's as well as his own fertility. This is what truly may be called a frustraneous abuse of their bodies, and must be an abominable sin: Yet it is certain, that thousands there are in the married state, who provoke and gratify their lust as far as is consistent with this their destructive purpose, and no farther."



To the Author of ONANIA.

" SIR,

" I Have carefully perused your edition of ONANIA, and I take it to be the best rule of chastity that ever was penned; but yet I must trouble you to know, if the best general rule that ever was prescribed does not admit of an exception? or, If there be not some cases of mere necessity for which there is no law? Because if there be, I think my case to be one of them, which, Sir, I shall make bold to relate to you, presuming upon your goodness for your judgment in this affair. Sir, when I was first married, I was a settled house-keeper in the country for about two or three years, during which time I had three children, when through misfortunes, and want of friends, I was obliged to quit my house and go to service, and now I find it the greatest difficulty in the world to provide for my wife and the one child God has been pleased to leave me, even when I have full business, and I am very liable to be out of business, so that upon a halt, or in case of sickness, we are drove to the last extremity of want. Now, Sir, this melancholy view, which might be much more aggravated, drove us by consent upon the expedient you generally and justly condemn in your answer to the lady's letter. My conscience seems to clear me of ONAN's crime; for what he did was out of spite and ill-will, and contrary to an express command of raising up seed to his brother, in contradiction to the method of our redemption, whereas mine is pure necessity, in respect both of body and soul; and I am further confirmed from the two last verses of the fourteenth chapter

chapter to the Romans. It is true, if we were to live afunder it might be left off; but then again, our circumstances will not so well allow of that, besides the jealousies and distrusts that may arise, even in the losing of that conjugal affection which we ought to take all the care in the world to preserve. Now, Sir, by this you see my own thoughts upon the matter, but I shall suspend my final judgment, hoping that the same charity that moved you to write your book of ONANIA, will likewise induce you to give me your opinion in this matter, I being fully resolved to do what is most agreeable to God's word; and if I am cleared by you, I shall think myself obliged to keep this as a secret from the world, according to the aforementioned text. I have no more to add, only to ask your pardon, Sir, for troubling you thus, yet still hoping, that wherein you perceive me in an error you will, out of Christian charity, inform me, and your humble servant will for ever think himself obliged to pray, &c."

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The ANSWER.

"SIR,
WHETHER the case you sent me be really your own, or a fictitious one, I shall not enquire into. If you imagined it would be difficult to resolve your doubts, and the question you propose would puzzle me, you was mistaken: My answer, therefore, shall be plain and decisive, and what I think every body ought, at first view, to judge of your case, without hesitation.

"What is a manifest offence to God knowingly and wilfully committed, no circumstance in the world can make indifferent or excusable, and consequently the practice you own yourself guilty of is an abominable sin. What you say of your industry, and the precariousness of your business, I must take upon trust; but it is odd that your earnings should be so nicely sufficient to keep yourself, your wife, and one child, and
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no more; and I do not question, was I acquainted with your manner of living, but that I should prescribe such an oeconomy as would make the same income serve another child or two. He that cannot afford a fine cloth may wear a frize. Besides, you have only spoke of your own endeavours for a livelihood, you have said nothing of your wife; when people are necessitous, they ought to assist each other: Was she bred a gentlewoman, she may turn her hands to twenty things to get a penny, without disparagement; if not, she ought not to think herself above mean labour, and servile employments.

“ The fear you seem to labour under of coming to want, instead of lessening does but aggravate your guilt, by the open distrust you discover of God’s providence. Thousands of people, that live from hand to mouth, and hardly ever are worth a month’s provision beforehand, are daily seen, and that for a long continuance, to have a child every year, and bring up five or six of them, by their own industry, with content and alacrity. We ought, in the fear of God, to exert ourselves the best we can for the maintenance of our families, and to expect a blessing upon our honest endeavours, without murmuring; for after all, we must stay God’s time; and though for many years we have undergone hardships, and even wanted several of the comforts of life that are looked upon as necessary, we must never despair. When a good christian looks upon the omnipotence of God, and his unsearchable wisdom, it will inspire him with a confidence, that providence will take care of him at all events, though himself is not able to foresee the way or method by which he is to be drawn from the labyrinth of his troubles.

“ Another thing I wonder at is, that you never have reflected on yourself for the criminal practice you live in; but unless we imagine the world is governed by wild chance, we have reason to expect God’s blessing on our undertakings more when we live conformable to his will and commands, than when we act contrary to him, and contract an habit of sinfulness.

“ This,

“ This, I think, is a sufficient answer to your letter, which if it be truly sincere, my advice to you is this : In the first place, humble yourself (as should also your wife, as she is a sharer in the guilt) before God, and repent of your sins ; in the next, never separate from one another without necessity, and make use of the marriage-bed for every purpose God, in his wise providence, has ordained.

“ P. S. I would have left this answer with the book-feller in time, according to your request, had I not thought that it might become more useful by being published. You will observe, that in your postscript I have omitted the two initial letters I was directed to, and consequently, that its being made public will not interfere with the secrecy you desired.”



The two following letters, from two several persons, came to my hands upon their reading the former edition.

“ To the author of ONANIA.

“ Sir, London, Dec. 31, 1729.

“ I Am one of the many young men who have read over your ONANIA, and can assure you, it was with no worse a design than to be acquainted with the nature of the sin, and the consequences of it, both with respect to the souls and bodies of such as live in the practice of it. I must be so free as to own, your performance does not, in some respects, answer my expectations, though in others I acknowledge it goes beyond them.

“ I can very easily believe, that all these frightful consequences of Self-Pollution, which you enumerate in your second chapter, are the natural effects of that base practice, when either begun very young, or repeated very often ; but when the action wants these circum-

circumstances, as is very common, the fruits of it will necessarily be less dismal: To this I question not but you will agree; but, as to what follows, I have reason to believe you and I differ in our judgments.

“ The sin of masturbation, when committed by a healthy person, grown up to twenty or twenty-one years, and then but seldom, I take to be less heinous than fornication. But you say, page 7. “ How can a person be more superlatively unclean, than when he is guilty of Self-Pollution?” I hope, sir, you do not begin to suspect me to be an advocate for the sin you write against, but much less am I for fornication. I must confess, you have taken a great deal of care to express yourself, in your *ONANIA*, so as not to excite any filthy imaginations in the minds of your readers; and the only danger that I can apprehend may accrue to any one who peruse it is, lest your seeming to prefer uncleanness with the different sex before that with one’s self should tempt some young persons, who have never yet known any other kind of uncleanness but the latter, to exchange it for that greater sin of fornication. If I may judge by the serious air of your writing, I should think you had no such design; but yet there are several expressions in your treatise which, to me, seem to look this way: Besides the place cited above, I shall only take notice of one other of this nature, which is this, “ Let us once suppose what some raw ignorant people do, who imagine that this (viz. Self-Pollution) is only a silly practice; that there is no such harm in it; and, if it be a sin, it is less criminal than fornication; let us, I say, suppose this, though not grant it:” I freely own myself one of those raw ignorant people, who imagine what you will not grant; and since I know none properer to apply to than yourself for better information, and seeing there are some others whose imaginations are possessed with the same wrong notion, I hope you will not refuse to give us still farther light in this matter.

“ There is another thing in your treatise which, at present, I differ from you in, viz. That Self-Pollution
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is murder. I know this tenet agrees very well with the doctrine of transubstantiation; and I see not how it can be maintained without having recourse to that hypothesis. Your answer to the lady's letter I can readily fall in with, except where it thwarts what I have declared to be my sentiments as above.

“ Upon the whole, Sir, it appears to me very probable that your performance has been of good service to many, and that the design you had in view, when you composed it, has, in some measure, been obtained; I sincerely wish and hope, that not so much as one single person has experienced that danger which an unwary reader may be brought into, by something you have said about one particular, which I have already given you a hint of.

“ And now, Sir, having given you my remarks and opinion of ONANIA, allow me to give you the chief reason of my putting you to the trouble of this letter, which is, in short, this: There are some circumstances in my own case, which, though they might properly enough have come under your consideration of Self-Pollution, are not, as I remember, taken notice of in your discourse upon that subject; you will soon perceive what these circumstances are, from the account I shall now give you of myself.

“ I am a young man about three and twenty, was happily ignorant what ONANIA meant till I arrived at twenty one. My constitution, even from my infancy, was strong and healthy, from the commencement of youth very amorous and passionate, so that it was rather thought the influence of a religious education, than any personal acquired virtue or natural temper, that I attained to manhood without any criminal knowledge, either of a woman or myself: But alas! I soon after this found out the hurtful secret of ejecting the semen sine usu feminæ, and these two years have practised it, sometimes more, and sometimes less frequently; but never yet so often (for any thing I can now discern) as to do my body any diskindness by it, for which, since

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I read your piece, I thing myself to have infinite cause of thankfulness. Scruples about the lawfulness of the action have often exercised my mind, both immediately before and after commission. I have sometimes forbore so long, that not only a very great uneasiness, but, as I feared, some illness or distemper was coming upon me for want of that evacuation, which, as soon as performed, brought relief; and though, for the most part (I must confess) I practised this filthiness, for the sake of that pleasing titillation which accompanies the act, yet at other times I did it upon a more rational account. I look upon the imagination which often go along with, and always facilitates the operation, to contain the greatest part of its sinfulness; and have thought I might allow myself in it, could I but separate the action from those its usual attendants, which I have experienced to be very possible. I have sometimes been afraid lest violent inclinations should prompt me to repeat the fact still oftener as I grow older; but, for some time past, have not only resolved against this, but have used it seldomer than aforesaid. One thing you will join with me in wondering at, which is, that I find in myself as strong an inclination to marriage, if not stronger than before I began with masturbation; and were it not for my circumstances, which render it as yet imprudent for me to profess myself an humble servant, some fair one or other should very soon be a witness how passionately, and constantly too, I can love. I can truly affirm, that but few if any young men have a more high and honourable opinion of matrimony than myself; and I hope, in a short time, effectually to be cured of all temptations of sinful self-conversation, by that lawful and commendable receipt, a wife: but till such a happy time arrive I shall gladly be your pupil, and take any methods you shall convince me to be proper for my case.

“If you shall please, in your next edition, to make such enlargements, as I doubt not you are convinced there is room for, and shall particularly take my case into your consideration, you will thereby not only do me a considerable kindness (which I have not the vanity

nity to think worthy your pains) but also to a great many others, whose circumstances, with relation to this matter, may either be the same, or vary but little from that of,

Sir,

Your obedient humble servant,

C. T."



The A N S W E R.

" SIR,

" **A**S your letter seems to be wrote with an air of sincerity, so I have weighed it thoroughly, and shall give it a suitable answer. The first I shall take notice of is, that you never was guilty of Self-Pollution before you was arrived to the age of manhood; that you commit it but seldom; that it has not impaired your strength, nor inclination to the other sex; and that you have reason to believe, that, if your circumstances did not hinder you from thinking of matrimony, you would make a very vigorous husband: From all which I am willing to conclude with you, that it is probable, as you are of a strong constitution, this practice may hitherto not have done any injury to your bodily health. You own, that scruples about the lawfulness of the action have often exercised your mind; that sometimes you have forbore so long, that not only a very great uneasiness, but, as you feared, some illness or distemper was coming upon you for want of that evacuation, which, as soon as performed, brought relief. You confess likewise, that you practised this filthiness, for the most part, for the sake of that pleasing titillation that accompanies the act; but add, that at other times you have done it on a more rational account. As this latter can only relate to your care for the preservation of your health, and there are two persons more that desire my advice upon that head, I design to be diffusive on the subject, and treat of it so amply, that what I shall say of it will be sufficient to answer not only yours, and the two following letters, but

every thing else that can be reasonably asked on that score.

“ There are two vessels that are called Spermatic Arteries, that, a little below the emulgents, spring from the Aorta. At their beginning they are very small, and only admit of the finest and most balsamic part of the blood, which they carry to the Testicles, and what is not made use of there the Spermatic Veins carry back into the Cava. The substance of the Testicles consists in the foldings of several small or soft Tubes, disposed in such a manner, that, if they could be separated one from another without breaking, they might be drawn out to a great length. In these the blood is made into seed, which is further elaborated and purified in the Epidydimides, from whence, by the Vasa deferentia, it is carried into the Vesiculæ Seminales, where it is laid up till, by contraction of those Vesiculæ, it is carried through the Prostatæ into the Urethra, and forced through the Caput Galinaginis, which hinders the involuntary running of it. The oftener these Vesiculæ Seminales are emptied, the more work is made for the Testicles, and consequently the greater consumption of the finest and most balsamic part of the blood. When we are come to manhood, and often before, and as long as our vigour and fertility last, these Vesiculæ, when they are filled, and become very turgid, are, by the force of imagination, easily contracted in our sleep, and evacuate the seed contained in them. Those that make no use of women or masturbation, have this discharge once a week, or oftener, others not once a fortnight, and some are several months without; and the frequency of it depends very much on constitution, manner of living, and the employment of fancy whilst we are awake.

“ It was necessary to premise thus much, before I could treat intelligibly of the retention of the seed, the poisonous quality of which is so magnified by some authors. The mischief to be apprehended from it must either proceed from the seed already made and contained in the Vesiculæ Seminales, or else the fine nutri-

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tious particles fit to make seed of, that through the Spermatic Arteries can find no entrance into the Testicles already filled, and through the Spermatic Veins, are forced back into the mass of blood. The first, I confess, is a distemper, as much as the want of all other secretions; but then it is so rare, that not one in ten thousand is ever troubled with it. Whilst men are in such health and vigour, that seed is copiously produced in them; it is hardly possible that nocturnal pollutions should not procure them as much evacuation as nature requires: For even in good men, that guard themselves against concupiscence, and who, whilst they are awake, suffer not their fancy to rove on the other sex, we find that the very distention of the vessels, and ripeness of the seed, have such an influence on the animal spirits, as, in spite of piety and devotion, to procure such dreams that shall occasion the discharge I speak of often, to their great affliction. But let us suppose a man really labouring under such a retention, and actually suffering the ill consequences of it, as dimness of sight, vertigoes, dulness, and melancholy, whose circumstances hinder him from conversing lawfully with a woman, I cannot see why he should not look on this in the same manner as he would upon any other affliction sent him by the hand of God, either for trial or chastisement: Let him apply himself to a skilful physician, and I can assure him, that there never was a distemper produced in a body, otherwise healthy, a *semine diutius retento*, that was not, or might not be, easily cured by diet or exercise, and perhaps a little bleeding. I write to Christians, and such as value their eternal welfare beyond all other considerations. Should a man pamper his body, and indulge himself in sloth and idleness, when he is complaining of ailments of repletion, he would be the cause of his own disorder himself. If a man is sincere in his religion, would he not rather abstain from rich meats and strong nourishment, and, by hard labour and fasting, mortify his flesh, than wilfully offend God to obtain the same ends? Not to run counter to so many men of great parts and erudition. I have allowed, that it is possible that distempers may proceed a *semine diutius retento*,

but I have reason to suspect, that what is generally ascribed to that cause is owing to something else. The same distempers that are charged to the *retentio feminis*, are oftener observed in young widows, and married women after a long absence from their husbands, than they are in men; and we are so well assured from all modern discoveries of anatomy, that women have no seed; and it is plain, that distempers cannot proceed from a retention of the thing they have not.

“ But let us try another way, and assert, that by the retention of the seed is to be understood the retention of what should have been made into seed, those balsamic particles that through the *Spermatic Arteries* can find no entrance into the *Testicles*, every thing being replete there, and must be thrown back again into the whole mass of blood. If we examine this thoroughly, and lay all the fault on the finer nutritious particles, that, for want of this evacuation, are in too great a quantity retained in the blood, we shall find that nothing is more clashing with experience. Let us mind the generality of mankind, and it will appear, that the less they are addicted to venery, the longer they preserve themselves in health and vigour: See, upon this head, the *Colloquium Senile* of *Erasmus*, who will tell you, that those who live very chaste, in their old age retain their strength and memory, and the use of all their senses, more especially their sight, longer, and are more free from wrinkles and baldness, and every way less decrepit than others. In eunuchs likewise, every particle of the balsamic blood, that enters into the *Spermatic Arteries*, is flung back upon the whole mass of it, and it is certain that they have no evacuation at all; yet they are commonly long lived, and their senses more exquisite, and are, with the same temperance, abundantly less subjected to distempers than those who have not lost their virility, insomuch that, from a principle of *Epicurism*, men have voluntarily undergone *Castration* to enjoy those advantages. A stone-horse, that has been well disciplined, and kept till he is nine or ten years old, without ever leaping a mare, as thousands there are in England, after that dis-

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covers hardly any desire after the females of his kind, which otherwise he is not easily turned from. Here is a retention of the seed in both acceptations, and yet where the breed of feeding and the usage are both equal, they have rather more strength and mettle, and are more capable of bearing fatigues, without being more liable to distempers, than mares or geldings of the same age and size. How comes it, that the poisonous steams of the seed evaporating from it for so many years, have no perceptible influence upon them? If you answer me, That the mischiefs occasioned by the retention of seed in yourself are prevented in a stone-horse, from the inoffensiveness of what he eats or drinks, and the hard labour he undergoes, you happily point at the remedy yourself, a low diet and strong exercise; which I am certain you will readily and chearfully comply with, if you, alas! where you complain of having found out the hurtful secret, be sincere, and the practice you live in be in reality as filthy, in your opinion, as you own it to be in your letter; and I dare engage, that whoever will but make trial, and persist in this method for some time, will find it as effectually as he could wish it; especially if the other means to preserve chastity, that are to be met with in this treatise, be likewise fully made use of.

“ I have now before me that part of your letter, where you apprehend, that my seeming to prefer uncleanness with the different sex, before that with one's self, should tempt some young persons, who have never yet known any kind of uncleanness but the latter, to exchange it for the greater sin of fornication. I am obliged to you for giving me this opportunity of explaining myself on this head, though I am not of your opinion, that fornication is a greater sin than Self-Pollution; and what you alledge as a reason of it, that the first is an action committed by two, is but little better than sophistry. A man who debauches a virgin, or any other innocent woman, adds to the sin of fornication, by being a seducer and tempter to wickedness, and has perhaps vastly more to answer for besides, according as the circumstance may be: But when a fact

is perpetrated by two that are equally guilty, the most that can be said of it is, that each of them bears the burden of the whole crime. A man cannot commit fornication without a woman, nor a woman without a man. It is a compound, a sin that has no existence unless two persons are engaged in it. If three rogues, by agreement, break open and rob a house which it would have been impracticable to do by a less number, it is certain that every one of them is guilty of the burglary, whatever part he acted in the villainy; but this crime is not greater for having two companions, than if each of them had robbed singly.

“ But be that as it will: you think fornication worse than Self-Pollution; I will never hinder nor contradict you, as long as you equally abstain from both, and I shall never differ with any man about things that are immaterial. Whilst we agree that both are abominable in the sight of God, and consequently to be religiously avoided, I will not lose one moment in disputing which is the most heinous of the two. My business is to promote chastity and virtue in general: I would fortify every-body if I could against concupiscence, the sin of the flesh, and with all the wholesome advice I am capable of giving, assist them in subduing the sting of lust, and all filthy inclinations.

“ If I have said any thing that has given the least handle to any of my readers to think that I look upon fornication as a venial sin, in comparison to Self-Pollution, or that I would decry the one to encourage the other, which is still more abominable, I am heartily sorry for it, and can assure them, that whoever has construed me in that manner has been most miserably mistaken: and that neither yourself, nor any other, may be so again for the future, I solemnly declare, that the height of my wishes is to deter both sexes from impurity of every kind, and all manner of uncleanness, without exception. The reason why I have said so little of fornication, and so much against Self-Pollution, I thought would have been obvious to the meanest capacity: I treat of the one *ex professo*,
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and not of the other. There are many well-wrote books against whoredom and adultery, and a thousand good things have been said to discredit them, which I heartily approve of; but the uncleanness with one's self, which I write against, has never been touched upon yet by any able pen, at least not intelligibly, or so much to the purpose, that any good may be expected from it. I made choice of this subject because the society stood in need of it; and I thought that nothing was actually more wanted. It would be very deplorable, if young and ignorant people should for ever remain without warning and assistance against so powerful and so treacherous an enemy as Self-Pollution. Both sexes, especially youth, are in greater danger of it, than they can be said to be of any other transgression; and there are more and stronger temptations in it, than in any other species of impurity; nay, there is no sin that has so many. The kind of obstacles that may hinder, and for ever keep them from fornication, are innumerable. Some great boys, though bred in sober families, have vicious inclinations, yet are so bashful, that they dare not ask a woman the question, nor so much as shew their desires. Some girls are full of lust within, yet by education made so modest, that they would not suffer a man to touch them for the world: others more forward are so well watched, that they can never get an opportunity of being alone with the person they would yield to. Many young fellows can get no money to give to harlots, and abundance are too covetous to part with it, though their desires to deal with them be never so impetuous. The fear of pregnancy in one sex, children to maintain in the other, disobliging of parents, and other relations: the loss of reputation, shame to undergo diseases, and fifty things more, are the happy impediments by which lewd people, if they have any foresight, or common prudence, are daily, against their will, prevented from hearkening to the instigation and enticements of unlawful love.

“ But what it is that could restrain the youth, and others, of either sex, from Self-Pollution, if they imagined

gined that it could do them no bodily injury, and had no notion that it was an offence to God? When we are sure to be out of sight, and the hearing of all the world, modesty never affects us; and it is impossible to be bashful by one's self, and therefore nothing can be more ensnaring than a satisfaction which may be procured without any body's assistance, leave, or knowledge, by the poor as well as rich; and no care of parents, or watchfulness of guardians, can never keep youth from a pleasure to be had without fear or trouble, at any hour in the four-and-twenty, one day as well as another, either up or a bed, and which to enjoy they want nothing but to be alone, and hardly that when it is dark. This sin then exceeding all others in point of danger and temptation, all the arts of eloquence, and figures of rhetoric, are hardly sufficient to arm men against, and frighten them from it. I have no faith in the doctrine of traduction, and am of opinion, that God gives a new soul to every human body; and yet I believe that I may call Self-Pollution, in our sex, Murder, without exaggeration. Every emission of seed might, if properly applied, have been the cause of pregnancy, and consequently of a child. I do not forget what I have said in my answer to the lady's letter, where I denied that those emissions which are made in our sleep, or a man's conversing with his wife after pregnancy, are to be deemed murder; but I shewed that the one was a lawful action, not displeasing to God, and that the other being involuntarily, could never be counted a fault of our's: But this excuse cannot be made for wilful Self-Pollution, which is an action highly displeasing to Almighty God, as appears from the punishment of ONAN; and whatever mischief a man is the occasion of, though not designedly, whilst he is employed in an unlawful action, is always construed in the worst sense. It is possible, that an able physician, in a difficult and obscure case, may mistake the distemper, and, by a wrong method of cure, shorten the life of his dearest friend; that is, at the worst, but *Erronea Praxis*; but if wilfully he prescribes what is noxious, with an ill design upon any one's life, then

it is Praxis mala, and ipso facto, he commits murder, whether the patient lives or dies.

“ I am of your opinion, that the greatest part of the sinfulness of Self-Pollution consists in the impure imaginations that go along with, and always facilitates the operation ; but that you can separate the action from those usual attendants, as you affirm, I cannot easily believe. If we examine ourselves we shall find, that we are all very apt to set false glosses on the motives of our actions, and give more easy constructions to the several gratifications of our appetites, than for the greatest part they deserve : Therefore let me conjure you entirely to leave off this filthy practice ; no excuses or evasions can ever render an action warrantable, that, in itself, is sinful. If you are sincere in saying, that you gladly will be my pupil, and follow any method you shall be convinced of to be proper in your case, I beg of you to try the means I have prescribed in this answer, with resolution and assiduity, and I am confident, that, after a little time, you will chearfully comply with them, and find yourself able, without the least detriment to your health on that score, to withstand those craving importunities of nature, and abstain from all venereal pleasures, till you can lawfully enjoy them ; to which when your circumstances will any ways let you, as your constitution seems to require the use of a woman, give me leave to advise you, the sooner the better.”

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To the Author of ONANIA.

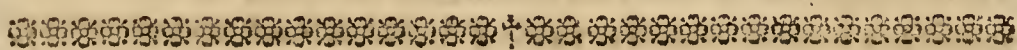
“S I R,                      St. James's, June 14, 1733.  
 “**Y**OUR little book having wrought in me a thorough conviction and reformation also, I had wholly abstained from the practice by you therein so justly condemned, for the space of near three months, when suddenly little fine bladders broke out in the thin skin of my groin, on each side the Scrotum ; a continual



nual Hebutedo Cerebri, sometimes accompanied with a Vertigo, seized on me; I also had an itching scorbutic humour all over my skin, which was followed by a yellow morpew, spreading itself all over my body. This spurred me on to enquire after the cause of these many and (to me) uncommon maladies. Aristotle says, "*Coitus alleviat corpus aufert multas Ægrotudines animi. Quia, (says he) expellit fumum spermatis de Cerebro, & expellit materiam apostematicam.*" The learned Scotus writes thus, "*Ex demissione Coitus, causatur tenebrositas oculorum, vertigo capitis, unde sperma viri ultra debitum tempus retentum, convertitur in venenum.*" And that great master of natural philosophy, my Lord Bacon, uses these very words: "Furthermore, the abstinence or intermission of the use of Venus, in moist and well habituated bodies, breedeth a number of diseases, and more especially dangerous imposthumations: The reason (says he) is evident; for that it is a principal evacuation, especially of the spirits; for of the spirits there is scarce any evacuation but in Venus, and therefore the omission of it breedeth all diseases of repletion." I would not have it thought from hence, that masturbation is allowable, whilst the end is otherwise attainable: All I contend for is, that excess therein only is hurtful, and moderate use healthful to the body, by discharging what would otherwise, by long retention, become poisonous; whereas you lay it down for truth, that it hurts the body as well as soul, by robbing the body of its balmy juices, &c. For that it is (in some sort) a sin, I will not gainsay, and if these doctors say true, to what a dilemma have I brought myself? Being lately married to a virgin, not quite thirteen years old, (myself twenty five) and her father absolutely refuses to let us cohabit till his daughter shall be full fifteen years of age; what therefore is to be done? Must I incur the diseases threatened from a long and hurtful retention of seed? Or may I, under such circumstances as these, seek relief from nature's handmaid, which I take for granted to be a sin inferior to fornication? Because to commit the latter, I must draw another into the same sin with myself. A friend of mine (whose wife is lately eloped) joins  
with

with me in desiring your thoughts on the premises in the next edition of your book.

Your humble servant, PHILALETHES.



### The ANSWER.

“ SIR,

“ **I** T is possible you may labour under the circumstances you speak of, as it is likewise that an acquaintance of yours, whose wife is eloped, should join with you in the request of being satisfied as to the points in question : But it is also not impossible, that yours is a feigned case, contrived to try me. It is strange that a man of five-and-twenty, whose constitution requires, and loudly calls for, the use of a woman, should marry a virgin of thirteen, whom it would be above two years before he might cohabit with. Matrimony is a very good remedy to prevent fornication, and other uncleanness. But you could not be ignorant, that the bare name of wedlock could not have that effect; and therefore if you are in a dilemma, I cannot see that you have any body to blame but yourself. You imagine that, by your letter, you have reduced me to these straits, that I must either bid you incur the diseases threatened from a long and hurtful retention of seed, or else give it under my hand, that, on some emergencies, a man may have leave to commit what, throughout the book, I have called a heinous and abominable sin in the sight of God. I shall do neither, and yet give you such an answer, as I am sure, will be thought pertinent and satisfactory in the opinion of all equitable judges. In the first place, as to your health, consult, and without delay make use of the means prescribed in the letter immediately preceding yours. In the second, wholly leave off the vile practice of masturbation, which, in a ludicrous manner, you are pleased to call nature's handmaid; and be assured, that to make slight of great sins is a wrong and most unprofitable way to atone for them. That you have hitherto felt none of the bodily calamities that often attend Self-Pollution, ought to be far from hardening you in it. We daily see multitudes  
of



of great finners thriving in the world; but this is no argument that they should never be punished for their offences hereafter. But if you thought it no crime, I cannot imagine what you mean by saying, in the beginning of your letter, that my book had wrought in you a thorough reformation as well as conviction; and if you really think it to be criminal and displeasing to God, you seem to have wit enough, without asking any body's advice, to know for yourself and friend, that no circumstances can make it lawful or allowable: There can be no want or necessity that can justify, or be a good plea for, stealing, and pray judge in the same manner of all sins.

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The following is the second letter which I had in view in my answer to that of C. T. and came to his hand upon his reading of the former Edition; as did also the letter which follows it, signed William Smith, and the other long one, a pretty many pages after that, subscribed N. Pedagogus.

To the Author of ONANIA.

“ Worthy SIR,

“ **A**T the recommendation of a very reverend Gentleman of my acquaintance, I have lately given your accurate treatise of ONANIA a diligent reading; and though there are some things in it that do not exactly quadrate with my present sentiments, and others that I could have been glad of a more full and adequate answer to in this last edition, particularly the ingenious letter of C. T. yet in the main it gave me so much satisfaction, that I have not only bought one myself, but also have engaged some of my acquaintance to do the like, it being hardly possible to find any of years who are entirely innocent; nor do I know of any author that has handled this subject (however deserving the consideration of the wisest and best of men) so judiciously, so candidly, or so modestly, as yourself.

“ It is undoubtedly matter of just lamentation, that a vice so odious in its nature, and so pernicious in its conse-

consequences, should have found means to insinuate itself so far among us, as to become (what we have too much reason to fear it is) almost universal: To you, therefore, Sir, is the public much indebted for your kind endeavours to suppress so great, so growing, and so mischievous, an evil. And may that good Providence that governs the universe, and (notwithstanding what either the deluded or the profligate part of mankind says to the contrary) prospers or disappoints the designs of good and bad, according to his own good pleasure, so influence the heart of every reader, that the effect may be eminently adequate to the greatness, the usefulness, and the wisdom, of the undertaking. For my own part I protest, the end proposed by this performance seems to me so noble and momentous, and the means made use of to attain it so judicious and extraordinary, that the more I reflect upon them, so much the more sensibly am I affected with admiration and gratitude. From which reflections (together with those that occur from the candour and integrity observable throughout the whole) I am at last induced to presume upon (or at least to hope for) a full resolution of such difficulties in this way, as have for a long time (at intervals) broke in a little upon the quiet and serenity of my mind.

“ The act itself, that you have so largely and so judiciously treated of, when encouraged by lascivious inclinations, &c. and perpretated merely to gratify the sensual appetite, has always appeared to me very criminal; but yet in many respects (even in these circumstances) much inferior to several crimes that mankind is too much addicted to; such as sodomy, whoredom, prophane swearing, murder, and the like: But whether it be so, abstracted from those amours, and irregular attendants (and from which it is possible to be separated) is, I confess, what I am not entirely satisfied about. That evacuations of this fluid will frequently, copiously, and unavoidably happen (provided there be a due conformation of the organs, and a regular circulation of the fluids) to adults of all sorts, is, I believe, what you, and all men, will readily allow; and  
that



that it is even necessary that such evacuations should be, in order to continue us capable to answer one great end of our creation, is, I suppose, what few, if any, will venture to deny, and that it is also, or may be, in every man's power to guess pretty nearly (if not exactly) at the time when such evacuations will happen, (nature being more intensely disposed to admit of, and to be carried away with venereal pleasures of all sorts, as the repositories of the seminal fluid approach to a fulness is what may (I have reason to think) safely be granted me.

“ Upon these presumptions, therefore, I beg leave to know, whether it can be properly termed Pollution, or whether it can justly be deemed criminal, for a man to ease himself voluntarily of that trouble and stimulus, which is the necessary result of a copious secretion, and a long retention, provided the action be entirely free from mental impurity, and the person himself a single man? Or, is it better to acquiesce in an involuntary emission, although that may, and often will, be attended with such marks of uncleanness, as cannot but be taken notice of, as well by those whose business extends to either bed or linen, as by our own selves? I am very sensible, that should such an answer be given to the proposal, as the case thus stated seems to dictate, it is possible that some of weak judgments and great vigour might take occasion from it to allow themselves a more frequent use of the above-mentioned action, that an honest and judicious reasoning upon the circumstances of the case can safely admit of; and where the sensation is so quick, and the disposition so strong, as it often is in this case, the greatest prudence is many times unable to express itself so as to check the progress, and prevent those misfortunes, that are the unavoidable consequence of a too frequent indulgence. These considerations had almost prevailed upon me to forbear sending my thoughts upon this subject; and had I not been certain there was some weight in what I have proposed, and that a considerable number of sober and ingenious gentlemen would be much more obliged by an answer to it, I had certainly spared myself

self and you this trouble. However, since you have been pleased to appear in our behalf upon this occasion, and have discovered an ingenuity and industry, a candour and integrity, that but few can equal, and none, perhaps, exceed, I beg, sir, that you will please to take into consideration, at a vacant hour, what I have now offered; and if it may be thought either safe or serviceable to appear in public, you will very much oblige me, and many more than I can at present conveniently name, by inserting it (together with such remarks as may occur upon reading it) in your next edition. This, if you should incline to comply with it, would be rendered much more acceptable to us, if you would be pleased, at the same time, to let us know, whether a man may lawfully, and consistently with his health, make use of any means to prevent the secretion of this fluid, and the evacuations of it when secreted (provided such secretions and evacuations be moderate, and not oftener than may be reasonably expected, or safely tolerated) without endangering an interruption of the course of nature, and an inducement of such disorders as may very much impair the other faculties; and incapacitate him to go through as he ought the several functions of life. That this, or such as this, will be the consequence of long retention after due elaboration, is sufficiently apparent from the profound writings of that stupendously great man Borelli, in whose learned treatise *de Motu Animalium*, part II. prop. 227, are these remarkable words, viz. “*Novum enim non est, ut semen genitale in animali perfectissimæ temperici destinatum expulsionī pro fine generationis, diurentum contrabat corruptam & veneficam naturam.*” Now if health be so precious, and so essential to a comfortable subsistence here; as it appears to be; and if a defect in any of the sensible evacuations must necessarily be attended with an excess in some other, or a disorder of the whole animal œconomy (as I think is abundantly evident from the curious observations of those excellent physicians Sanctorius and Keill) it appears to me to be the indispensable duty of every man to be more than a little studious how to preserve that valuable blessing, and to admit of nothing easily that any ways



tends to either the impairing or destroying it. This, sir, is what I have humbly to offer (in my own, and in the name of many worthy gentlemen) to your consideration. It is, I confess, what I have more reason to ask pardon for, than to expect an answer to; and therefore I submit it without any further enlargement or apology, and shall only say, that I shall be extremely glad of an opportunity to shew you with how much respect I am,

S I R,

Your most obedient  
Humble servant."

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### The ANSWER.

" S I R,

**Y**OUR very obliging, as well as curious, well-wrote letter, deserves a well-weighed answer, the greatest part of which, be pleased to look for in what I have given to C. T. I am so far from thinking that it will do prejudice to any of my readers, that I am confident it will be highly advantageous to them, for two reasons: when a man of the learning and penetration you seem to be of, approves of any one's labours in public, it can hardly fail of adding weight to his arguments and persuasions, and in answering you, it is probable, that many will see questions resolved, which they would have asked themselves.

"I allow of every thing you think ought to be granted; but when I find these words in your letter, "Upon these presumptions therefore, I beg leave to know whether it can properly be termed pollution, or whether it can justly be deemed criminal, for a man to ease himself, voluntarily, of that trouble and stimulus, which is the necessary result of a copious secretion, and long retention, provided the action be entirely free from mental impurity, and the person himself a single man?" Depend upon it, whatever is voluntarily done that way is Self-Pollution, and consequently criminal. The supposition, that the action may be entirely free from mental impurity,

impurity, is very dangerous : I cannot think it practicable, and I sincerely believe, that whoever affirms the possibility of it, if he does not wilfully deceive others, imposes upon himself : therefore pray acquiesce in the involuntary emissions, without making the least scruple of what you say about the linen, those who make beds, and are employed in the washing and mending of shirts and sheets, are used to such things : it is impossible to prevent every thing that is capable of sullying the imagination of lewd people, either in town or country. Dogs in the streets, and bulls in the fields, may do mischief to debauched fancies ; and it is possible, that either sex may be put in mind of lascivious thoughts by their own poultry. Lower you ask, “ Whether a man may lawfully use any means to prevent the secretion of this fluid ? ” I answer, No, if it has the least tendency to disable him from procreation, and whatever may be injurious to his manhood, is not less sinful than castration itself : but then on the other hand, it is not only lawful, but likewise necessary, by diet and exercise to subdue the rage of lust where it is required ; because such means may be either made use of, or omitted at pleasure, and pro re nata ; and single men, who would preserve this virtue, and complain of too great a secretion, act very imprudently, if they indulge themselves in the use of generous wines, nutritive meats, high sauces, and other things which are known to be provocatives to lust.

“ The rest of your questions and doubts I have reason to hope that you will find answered to your satisfaction, either in one part or other of the letter which I referred you to at first.

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To the Author of ONANIA.

“ S I R,

“ I Am one of the young fellows who have read your ONANIA, and do question whether it be possible for any of your readers to be better pleased with so bene-



ficial a work? I make no doubt but you have had your ends in publishing it, viz. by deterring some hundreds of people from that horrid detestable sin of Self-Pollution. It cannot be supposed that your intent was either to gain the reputation of a famous physician, or a very good man, (seeing you conceal your name from the world) though all your readers must allow you the latter, as I hope your patients will the former. I shall not presume to ask the reason of your secrecy, yet in my humble opinion, you may be known to the world without being acquainted with any of your patients, by the same method you now use, which may hinder any quack after your death from pretending to have been the author of the ONANIA. As to what you mention in the preface, about a virulent pamphlet, published against your book, intituled ONANISM; it is the opinion of many others, as well as myself, that you are very far out of the reach of any such foolish malice: and it would be too hard a task for wiser heads than theirs seem to be to prove, by any expression throughout your whole book, that you give the least encouragement not only to Self-Pollution, but even any other sin. However, as a friend, (though not a judge) I will be bold to tell you, that it is humbly conceived, if four or five of your letters in the latter end of the second chapter were omitted, (seeing you have already acquired so great a name in those sorts of cures) it would give less cause of ridicule to your malicious adversaries, and, from what I can learn, would entirely take off the unhappy objections that have hitherto lain against the ONANIA; it would then, I say, be all of a piece with the other letters and answers, which are very edifying and instructive, and which may be read by the chastest of women. But I do not give this entirely as my opinion, for I am well enough satisfied that you have faithfully committed them to the press in their genuine simplicity, as may appear to any one who sees the great difference between the stile of them and the rest of the work.

“ It is no small pleasure to me to find, that you partly promise the satisfaction of another edition to the world,

world, wherein we may hope for an answer to the two letters, especially that of Philalethes, who seems to urge the necessity of Self-Pollution, and the dangerous consequences of neglecting it; which he endeavours to prove from what my Lord Bacon says, as if it was a thing so highly proper for health. I would fain know what he thinks of such people as never practised any such thing, nor had carnal knowledge of any woman till the age of twenty, twenty-five, and thirty, and yet are healthy, strong and vigorous. If the practitioners of that filthy vice will not believe there are any such people now in the world, (as I am satisfied there are many) let them enquire what ages the particular favourites of God Almighty, in the Old Testament, were married at, who surely never were guilty of Self-Pollution, which was so severely punished in those days by the sudden death of ONAN, whose story is transmitted as a dreadful example to all succeeding ages: and shall my Lord Bacon, or Philalethes, persuade the world, that any physical excuse or pretence (for that is no better) can extenuate the guilt of so horrid a crime?

“ For my own particular part I solemnly declare, that I never do use any such unclean tricks to purge my body of those poisonous seminal moistures, (as Philalethes is pleased to call them) neither had I carnal knowledge of any woman for above these two years, and yet am (thanks to God) sound, strong, active, and of a very hale constitution, and am now turned of the twenty-fourth year of my age: however, I must confess one thing to you, which gives me some concern; the truth of it is, that I am very apt to dream of women: you may guess the consequence. Very apt, I say, because I think once a fortnight, or once a month, a great deal too often, if I could avoid it: and what adds to my concern is, that most commonly I dream of one and the same woman, whom I verily believe to be as perfectly virtuous, as the utmost extent and signification of the word can possibly admit of: when awake I cannot bear any such thought, nor find place for it in my breast, but always loath myself, and beg God’s

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pardon



pardon whenever I reflect on my sinful dreams. If I know my own conscience, I would not for the world meddle with that woman in particular, as being one for whom I have a great regard, and a married person besides.

“ I am well assured, that you are very capable of giving spiritual as well as physical advice, and therefore earnestly request, that you will let me know how far I am guilty of a sin in what I have here confessed to you, also what I shall do to prevent it : your charitable condescension herein will give great satisfaction to, and mightily oblige,

S I R,

Your very humbel servant,  
WILL. SMITH.

From the Fountain Coffee-house, opposite  
the Hay-market, May 29, 1732.

“ If you will be so good as to answer me before you publish the next edition, which I shall be sure to buy as soon as it comes from the press) direct to me hither, or leave your answer with the bookseller. All I now desire is, that you will please to pardon the freedom I have taken in giving my opinion of your book so candidly, without being asked.”



### The ANSWER.

“ SIR,

“ **B**ASHFULNESS and ignorance are very often the companions of the sin I treat of. Many that are guilty of it labour under disorders, without suspecting the real cause of them, and continue in their uncleanness only for want of knowing the consequences of it ; and some young raw people are so much ashamed of their guilt, that, for fear of being detected, they would never dare to complain of any troublesome symptom occasioned by it, unless they were encouraged by the example of others of about the same pitch of under-  
standing

standing with themselves : to both these sorts experience has taught me, that the letters you think would be better omitted have been beneficial, and my consciousness of their being genuine, and wrote without my knowledge or desire, makes me despise the ridicule I should justly deserve, if I had forged or contrived them myself. The booksellers, through whose hands they come to me, are good witnesses to what I affirm ; and as they personally know the writers and cases of divers of them, who have been free, and opened themselves to them, their testimonies are the more substantial. I take great care that all the letters are copied word for word in the print, as they were seen in the originals in writing ; and I cannot imagine what should induce men of sense to suspect a fraud in the letters of others, when every body sees the exactness observed in that which he knows to be his own.

“ I am obliged to you for the good opinion you have of me and my performance ; and your well-penned letter, which I thank you for, I hope will be of use to the public, in recommending virtue and purity, both by precept and example of your own contrivance.

“ As to the dreams you complain of, they are common to all single men, especially those who live chastely, as long as their vigour lasts. In my answer to C. T. you will find that I hinted at the occasion of them, where there is a turgescentcy of the seminal vessels. Involuntary actions we are not to account for. When a man keeps as great a guard over his thoughts as he is able whilst he is awake, his conscience needs not to be troubled at any thing that happens in his sleep ; and therefore let no pollutions disturb the tranquility of your mind, where the will is not accessory or concerned.”





To the Author of ONANIA.

“ SIR,

June 27, 1734.

“ SINCE you are known to be a gentleman thoroughly experienced in the following case, and none can give a better judgment than yourself, you are therefore desired to send an answer to this inquiry, whether you think it curable. The case is thus: The person is now very much indisposed, labours under much faintness and weakness, caused by a debility of the seminal vessels, and a gleet, with an exudation from the fundament, which symptoms were perceived in October last. Hypochondriac melancholy, dreadful pains in the breast, want of appetite, wasting of the flesh, atrophy, but nothing touching the lungs succeeded. His appetite is now much better than it was three months past; but he hath hectic heats in his hands after eating or drinking, but sweats only moderately sometimes. He has had sometimes a clammy rheum in his mouth, and a bitterish taste in the morning, which is not now so much as it was: however, he looks pale, his flesh is soft, and his fibres seem to be unstrung: he has no pains in the head, joints, or legs, but sometimes great pains in the back and groin: his water is sometimes pale, with some white contents, sometimes high coloured, but has no ill smell. The person has been married many years, and has several children, is now forty-five, and I know was never carnally concerned with any but his own wife; but he thinks there might perhaps have been a forcing that way, and an unhappy strain or pull from the hand of his dearest friend in the gaiety of diversion, and pleasantness of her humour, which fancies are like to prove the death of the unhappy man, unless the gleet can be stopped. The gleet doth not make a great discharge, but he cannot bear riding with a weeping a pene, and an exudation ab ano, where there are some warts without pain, caused, as he supposes, by great costiveness. The penis is relaxed, and the matter which comes from it,

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proceeding from the prostatae. is, as that which immediately precedes coition, white, transparent, and having no ill smell, unless it continues long in the prepuce, which fully covers the glans. The water is hot sometimes, and the top of the glans looks red at those times: but there is no breaking-out in any part of the body but what seems to be scorbutical, occasioned by the weakness of the body and spirits. Upon any tendency towards erection the weeping begins, and in his sleep he has almost every night a priapism, which goes off a little while after he wakes: the weakness of the seminal vessels causes often large evacuations in sleep, after which there are great pains in the back. The person is much emaciated, and the remedies which have been prescribed by some eminent physicians have proved ineffectual. And, because it is known to be your province to understand such a case, wherein the sick person thinks there is the utmost danger, his blood being very much impoverished, the balsam of it extremely weakened, and the radical humidum almost gone, therefore he desires your judgment, Whether you think such a case curable? Whether your genital medicines may be serviceable in this matter, which you are then desired to send, or any other thing proper for the matter? Or if the person can take a journey to London, he will endeavour it, if there can be any thing done by you in a case so deplorable, where there is a trembling of the nerves all over the body, an hissing in the ears, and a pulsation in the abdomen. However, notwithstanding the tremor nervorum, he can hold his hand so steady as to write smaller than any thing in this letter. Your fee will be honestly paid by the person who conveys this letter to you. Your answer is desired by the first post, to,

S I R,

Your humble servant."

" He lives 120 miles from London.

" He desires your answer freely and fairly, as from a person of your reputation and honour.

" Please



“ Please to deliver your answer, sealed, to the messenger, without a word of the case, who knows nothing of the matter.

“ Evacuationes sunt feminis immoderatæ, non a proflatis, nonnunquam penene flaccido, & absque ulla erectione.”



### To the Author of ONANIA.

“ S I R,

“ **B**EING one of those that have injured themselves by the abominable practice so justly condemned by you in your book, intituled the ONANIA, which, by visiting an acquaintance about three weeks since, I happened to light on; and having read it through, and thereby finding what dismal consequences have attended those that have allowed themselves in the committing the grievous sin of Self-Pollution, am astonished at the goodness of God towards me, in not suffering the said calamities to light on me which have on others, who have much less deserved them than myself, who have followed this wicked custom above five years, being longer time than (according to my observation) any mentioned in your book; and yet during all this long course of wickedness, I have not found any great inconveniency from it, save that about half a year since, or something more, I was seized with a great dizziness in my head, and a great sinking of the spirits, and indeed at several times before, I should be taken with faintish fits.—Upon my being thus, I applied to Dr. B—d, acquainting him how I were, who ordered me several things; but finding little benefit from them, he, on seeing my water, told me, that the vessels of my back were very much debilitated, and then ordered me to take of the tinctura antiphthifica thirty drops every morning, and so at five in the afternoon. in a quarter of a pint of Bristol water, and also at going to bed ten drops of the balsam of gilead in a spoonful of the syrup of comfry roots,

which

which I did ; but still continuing to be ill, did determine to leave my business (which was a counsellor's clerk) and go to the place of my nativity, in hopes that my native air would be serviceable to me, which I found to answer my expectations ; for that in about a quarter of a year I was become pretty well, and at the beginning of the last term came again to London, and have continued to be pretty well ever since ; and not imagining that my being guilty, as above, was the cause of my illness (and which I am by reading your book as aforesaid, persuaded that it was) did again return to my former wickedness, but not so frequent as before. I had wont to do it once a day, but since my coming to London, had brought it to once a week, and from that to once a fortnight, and from thence to three weeks, and so on till I had left it off for six or seven weeks ; but at all these times I found the titillation to be as delectable as ever, the seed to be rather more than usual ; but the last time (which is about a month since) the titillation was very small, and the semen very thin, and in it two or three little dry yellow knobs, about the bigness of the smallest size of fowling shot ; and since that I have hardly had an erection, which I commonly had every morning, as also several times in a day. I always find that the semen comes away in my making of water for that seeing as it were small hairs swimming about in it, and trying with a feather, to take out some of them, there hung at the end of the feather, as it was taken out of the water, a long string like to thin semen, which I find frequently comes away in my water, I having reiterated the trial several times since. I have also (if I sit a long while together) a pain in the small of my back, and have frequently motions to make water. On reading your book, at the latter end you treat of medicines proper to relieve such as are injured in the manner before-mentioned : you say, that a cure may be depended upon, where there is no ill conformation of the parts, &c. and that a bottle or two of the tincture will be sufficient for it, unless the case be of long standing, and then a bottle or two more. But you say, that when the act of generation is performed without any delectable sensation, it is a sure sign



sign of a deviation from the natural state, and that then little or no help is to be afforded; which I fear is my case, for that (although I never have experienced it in the natural way) it did yield me the last time I committed it little or no delight at all, and my desires as to venery are very much abated. I having thus, Sir, laid open my case to you, I would beg that you would please to give me your advice in the three following particulars: The first whereof is, that if you judge I may be cured by the medicines your book prescribes, how many bottles of tincture I had need to take ere the cure be effected, one of which bottles I have just begun to take. The next is, whether I have any occasion to use the injection, having no gleet or gonorrhœa, nor ever had any; and if you judge I ought to make use of it, how much I must inject at a time. I have done it two days, three times a day, and find that there comes away in my urine slimy matter, much like the scrapings of parchment, and more of it in the morning than at any other times; and how long after the taking of the tincture you will advise to stay ere I take the powders. And the third is, as for the future provocation of my committing the former sinful practice I am (though young) determined to marry, and to that end have made application to a young gentlewoman, who I doubt not but will make me happy, and have gone so far as to be in a manner assured of her affections, how long you would advise me to stay before I proceed to the step of courtship, which is the solemnization of marriage; which is a state I will (on the other hand) never enter into unless I find I shall be able to discharge the duty that will then be incumbent on me. I hope, Sir, that as you have hitherto been not only charitable but merciful to those that, by their wickedness have deserved none, you will not discontinue to be so to one that is as great an object of your charity as any, perhaps, you may have met with; and that the deficiency of your fee (which would be inclosed if I were of ability, but by reason of my lying out of business I am not, having but barely ten shillings a week to live on) will not deter you from condescending to grant me the favour of an answer, which

if

if you are pleased to do, I would desire it might be left at the bookseller's as soon as your conveniency will permit, whereby you will lay the greatest obligations on,

S I R,

Your unknown most humble servant,

Sept. 5, 1734.

J. W.

“ P. S. One thing I had forgot, which is to acquaint you, that on the left side of the scrotum, a little below the penis, I have a very great itching, which I am obliged to rub, which has occasioned it to chop; be pleased, Sir, to let me know what course I must take with it.”



To the most worthy Author of the book called  
O N A N I A.

“ Dear S I R,

“ **T**HE liberty that so many of my afflicted brothers have taken in opening to you their lamentable case, as the only person capable of helping them in it, as well as your readiness in complying with their earnest desires, by returning every one of them a most satisfactory answer; those, I say, after the perusal of your excellent and most blessed book, give me hopes of success in venturing upon the same. Be it known to you, charitable Sir, that I am a poor footman (a quality, perhaps, not worthy of your compassion) whose mother notwithstanding sprung out of one of the best families in Flanders; but being unfortunately deluded by an English knight's son, I secretly was taken care of, and endued with a pretty good education, through my mother's means till I attained the age of fifteen or sixteen years; but (O most cruel fate!) my mother dying suddenly at that time, without having the opportunity of making any provision for me, and consequently my pension not being paid as customary,  
I was



I was at last reduced to the aforesaid mean and scornful condition. I was in hopes to move my father's pity by coming into England, but I found his heart as hard as a rock, and so was constrained to make a virtue of necessity, though with an unspeakable reluctance; for I have a spirit that aims at something more honourable, and less abject. Pardon, good Sir, this my tedious deviation; my intention is only purely to excite your charity towards me, as being incapable to satisfy you to your desert; but nevertheless, if any small matter may do it, you may be sure I shall do my utmost to procure it you. My case then is such: About the age of fourteen or fifteen years I was so unhappy as to meet with a bedfellow that grafted into me (to my present sorrow) that damnable and accursed practice, or rather that performance of Satan, called Self-Pollution, and have from that time made use of it without any considerable intermission. I am sometimes so giddy-headed, that I can scarce make any sense of what people say when in company. My memory has entirely failed me, so that I can scarce remember two or three days at an end. I am dull, sleepy, and melancholy, sometimes to the last degree: I cannot forbear sighing and sobbing, and often do not know for what. My bodily forces, I think, are also much weakened, for I frequently observe, that when I get up a pretty pair of high stairs my knees bend under me; neither do I walk with that ease and facility as I was wont to do. I feel sometimes a sort of flying pains in my arms, small of my back, and loins; in my fingers also, the joints of which are wakened so, that I fear my nerves are some way affected. I find my body sometimes when I go to bed full of pimples, with a prodigious itching in my arms, legs, and thighs especially: I scratch my legs sometimes till the blood comes. Whenever I chance to lean my arms upon any thing when I am writing or reading, they are perfectly benumbed. I should not forget to tell you, that since that tender age of mine I followed drinking something more than I should have done; whether I may not in some measure, thank that practice for my ailings, I leave you to judge: as for the other, I have given it over some short time ago.

Once

Once a week, or once a fortnight at most, I have some nightly evacuations, but cannot say that my genitals have in the least retained that former vigour as they used to have. I scarce ever have any erections in the day-time, without I facilitate them with handling of the part: therefore, good Sir, I beg the favour to know whether I be fit for a married life? Or if I am not, whether some of your prescriptions may enable me for it, being I am but twenty-seven or twenty-eight years old as yet. Though I have for so long a time been led by that vile passion, I hope still (through the providence of God) to subsist in the world although with a wife, finding that expedient necessary to make me adhere to my duty towards God. Pardon, dear Sir, this long scrawl, thinking me a great object of your pity; and if you receive [not the reward, you at least shall have the good wishes and prayers of,

S I R,

Your distressed humble Servant,  
ONEROSUS.

“ Sir, I will go or send for your answer at the book-feller’s, directed for Onerofus.

“ I have a breaking out upon my left buttock, out of which comes a waterish salt humour, and I cannot get it to dry entirely.”.

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To the Author of ONANIA.

“ S I R,

April 8, 1736.

“ I Desire you would let the bearer have another bottle of the Strengthening Tincture; he has brought you the price of it. I thank God I have found a great deal of benefit by the other two bottles. I have not now nocturnal pollutions oftener than once in four or five nights, and those so small, that I do not perceive myself weakened by them. Indeed there is one thing



thing that troubles me, that is, after nocturnal pollutions my shirt is stained with green spots, neither are these any less green than they used to be. Yesterday in the afternoon I smoaked two pipes of tobacco, and at night drank some punch, but in the morning I perceived a green spot as broad as a shilling upon my shirt, and that was the only evacuation I could perceive. Sir, I desire you would inform me whether smoaking, or drinking punch, gave any provocation to it. The redness of the glans of my penis is quite cured, and the mucus that used to ouze out upon my glans, very much, is very little now. I never perceived either my nocturnal pollutions, or mucus on the glans, to be green above a day or two before I wrote to you the first letter. I never perceived any involuntary emission upon stool, nor after making water. Sir, if you will be pleased to inform me in a line or two, whether of itself the Tincture will be sufficient to work a cure, and take away the greenness (for I have hitherto taken neither Decoction, nor used the Injection) or whether you think a bottle of the Restoring Drink may be required, and you will eternally oblige,

Sir,

Your humble servant.

“ If you will be pleased to give the Letter and Restoring Drink to the carrier, you shall certainly have your money the next week. I am naturally of a fair complexion, but this illness has made it somewhat yellow.”

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To the Author of ONANIA.

“ SIR,

May 12, 1736.

“ I Hope you will pardon the frequent trouble I have put you to with my letters. I have made bold to trespass on your patience once more. I am not apt to flatter myself with fancying I am more cured than I really am: But I believe it may be rather my misfortune, on the contrary to be too suspicious of my constitution;

stitution; for I must needs say, I think I am in a very low state of health, for I was hardly ever leaner and thinner in my life. But still the great opinion I conceived of your excellent medicine when I first read your book, is not at all abated by the experience I have had of it. I cannot perceive by any means whatsoever, that I have nocturnal pollutions frequenter than once in three or four nights. The other afternoon, being very sleepy (for I had been up late the night before, but did not drink any thing) I lay down on the bed, but, having the unhappiness to dream of one of the other sex, I was awaked by a pretty large pollution, some of which was like a jelly, which when it was dry was green. I perceived after this, for two or three days, a smarting in the calves of my legs, so that I thought it did me much injury. I am apt to sweat, and it smells dead and rank, especially about my privy parts, and is very troublesome. My urine smells very sweet, and is attended with some small particles like sand, and sometimes it is hot and salt. My penis is pretty much bent, and my thighs just near my privy parts are brown. I hope that greenness cannot have any opportunity to corrupt my blood, or to corrode any part, like as in persons that have the clap, for I do assure you I never had carnal knowledge of any woman in my life. Although my body be very thin and lean, yet the parts of my mind are much more vigorous and active than they were before I took the tincture. God knows whether I had not used to have nocturnal pollutions more than once a night, but I am certain I had one every night. Sir, the benefits I have already received from your excellent medicine (which I hope, with the blessing of God, will work a perfect cure) in point of gratitude lays me under the greatest obligation to subscribe myself,

Sir,

Your most obedient humble servant.

“ I would not have you conclude, from what I have said, that I desire to be fat; I only think my constitution is below a middling state of health.

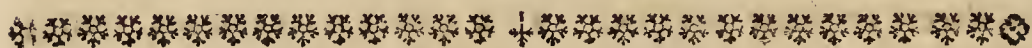
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“ I have



“ I have reason to think this hellish practice has hindered my growth ; but I hope the tincture will restore me, for I am now not above eighteen.

“ I desire you will send me two bottles of the tincture. I have sent a guinea for them.”



To the Author of ONANIA.

“ SIR,

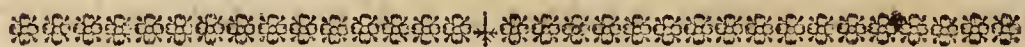
May 17, 1736.

“ **I** Received the box, &c. safe, and had sent you the money as this day by the coach, but was disappointed of receiving it yesterday, but I doubt not of sending it some time next week, as I did the other. I expect to be ordered up to London in a short time, when I shall beg leave to see you ; and am now about taking a journey into Norfolk, so beg you will not write till you hear from me, who am

Your most dutiful and obliged

(For ever to pray for you and yours.)

“ These last medicines have had a great effect upon me, for in riding I have not the least concern of bearing down : In short, I am just well and vigorous, only the squirt is naught.”



To the Author of ONANIA.

“ SIR,

“ **H**AVING knowledge of your being a gentleman of experience, make bold to relate this my case, as follows: In the book of ONANIA, eleventh edition, page 173, and in page 175, which is my case as exactly, as if the person had known it in every circumstance (this only excepted) a year's difference in our age. I am a person using the sea, and often shifting the climates very suddenly, so that in hot weather if I stir much I am apt to sweat very much at the privy parts

parts or thighs, and have a pain in my back in the morning; my urine I have likewise observed to be thready towards new and full moons, at other times not to be perceived; have had several conflicts within myself, whether to discover my sin and shame; but fearing the cure may be imperfect without it, have writ you this in part to save me the confusion of relating it to you on a personal meeting. Be pleased to come to the Crown tavern behind the Royal Exchange, and ask for Num. 6. on Tuesday November the first, at five in the afternoon. From,

Sir,

Your most unworthy servant,

J. W.

“ I forgot to tell you, that I have often occasion to make water. I have begun one bottle of your strengthening tincture.”



To the worthy Author of ONANIA.

“ SIR, St. James's, June 28, 1736.

“ I AM one of the unhappy persons that have so far injured myself by the abominable practice of Self-Pollution, that I fear all the means that I can make use of will not be sufficient to restore me to my natural vigour. I first learned that vile practice by the example of a school-fellow, when I was about twelve years of age, and followed it till between fourteen and fifteen; in which time I so addicted myself to it, that notwithstanding every opportunity of being by myself, I have not forbore to act it even in school-time, although I have been convicted by my school-fellows; but some of them being also guilty, my master remaining ignorant of it, for had he known it, without doubt he would have made an example of the offenders. I then left it off for about the space of four years, in which time I frequently used to have nocturnal pollutions, and for a great while together a pain in my



back, that when I arose in the morning I have hardly been capable of gartering my stockings. I am now in my twenty-second year, and within these three years last past I have about thirty times acted my former detestable practice; but since the reading of your excellent book (which I lately bought) I have made a resolution never to commit the like crime any more, hoping that God, upon my sincere repentance, will pardon my former transgressions. If I should marry at present, I am wholly incapable to perform the duty of an husband, but finding there is relief for some, I hope that I am not past help. I am at present an apprentice, and obliged to rise early and sit up late, and work very hard; although I am almost out of my time, my parents allow me but very little money; but I have, in my apprenticeship, saved two guineas, half one I have here inclosed, hoping you will accept of it, and, if it suits with your conveniency, to order me where to meet you on Sunday next in the evening (for I cannot possibly come on another day) desiring you will assist me with your advice, and what shall be necessary for my relief, I will endeavour to pay for as I use the medicines: Although my circumstances at present confine me, that I cannot make you a return suitable to your merit, yet I beg that you will undertake my cure; and, if it ever be in my power, I do assure you I shall not forget to make amends for the benefit which I hope to receive. From

Your unknown, but humble servant,

T. O.

“ If you please to let me have a line or two, with directions where, and what time, to meet you on Sunday evening. Direct it for T. O. and leave it at your bookseller's, where I will call myself, or send a porter for it on Friday next.”

## To the Author of O N A N I A.

“ SIR,

“ I AM a person that was never married, nor never had the carnal knowledge of any woman in my life, and am of the age of forty-five, but have been so unhappy as to practice Self-Pollution for many years past, sometimes oftener, and sometimes but seldom of late, not in the least suspecting it to be injurious to bodily health; nor have I felt any ill effects of it till this last Spring, when in March last I had something fell into my left testicle, of a softish substance, which made it swell, and caused a pain cross my loins, and above the bottom of my belly, where it continued three or four days to my great concern, not knowing the cause of it, but only suspecting it to be occasioned by that miserable practice. About three or four mornings after, having my usual erection, I ejected it out, and was for some time after very free from it, and very easy; and from that time I endeavoured to break myself from that vile practice, supposing it to be my seed which fell down through the weakness of some of those parts into my testicles; and it has since that several times fallen into that part when, in my morning erections, that my seed is come into the penis, and I not suffering it come from me, but checked it back again, have been forced to take the same course to get free from it as I did at first. It is but the other day that I met with your book, which I am, sorry I did not meet with it many years ago, the reading of which has made me abominate that vile practice; and since I left it off I find, upon the least occasion, or upon none at all, my seed fall down into those parts. There are other ailments which by reading your book, I find by this practice I have brought upon myself, viz. a watting of my body, a lowness of my voice and spirits, and a palpitation of the heart, and I have a noise in my head like the tinckling of a watch. All these ailments have fallen upon me since the last Spring.



“ I must now, Sir, desire your judgment in this my case, and your advice of what is proper for me. I have here inclosed a guinea for your advice. I must desire the favour of you to order me such things as you shall think proper and effectual for my case, and desire the favour that they may be ready at your bookseller's on Saturday night, or on Monday morning next, for they are to be sent me by the carrier, who goes out on Monday morning; and I shall send a person for them, who will, at the receipt of them, pay for them: What you send me I desire may be taken with secrecy. I have a weakness in my eyes, which I had some years past, and do observe things like pease dart before them: I am afraid this unhappy practice was the first occasion of it. I should be glad if, by your prescriptions, I could have any benefit for them. Pray, Sir, do not fail to let me have them at the time desired, and you will very much oblige,

Sir,

Your humble servant,

Sept. 26, 1736.

L. B.

“ P. S. The seed I complain of, or whatever it is, when it falls into my testicles, which is very frequent, always swells them, and makes them very hard; I am forced to ease myself from it by ejaculation at my penis. I am grown so lean, and breathe so short, that I am afraid it will bring me into a deep consumption; if I could prevent that matter falling into my testicles, I hope I should do well again ”



I sent the proper remedies to this gentleman, who, upon his taking and using them as I directed him sent me the following letter.

To

## To the Author of ONANIA.

“ SIR,

“ I Received yours, and find you received the money safe. You desired, in your last, to hear how the medicines you sent performed: I find myself very well recovered, though I cannot say perfectly; for my left testicle, which from the beginning of my ailment, was always the largest, continues to be sometimes bigger than its natural size, the other is reduced to its natural bigness; and sometimes they both swell a little, and both are a little hard, which shews there is some remains of a weakness yet left, though both the swelling and the hardness soon goes off again. The powder you sent soon reduced the swelling. Had the medicines you sent last been each a little more in quantity, they would have compleated the cure: Whether you think the disorders that remain will go off of themselves, or whether you think it proper for me to have any more, I leave to your discretion. If you judge it proper to send me some more, pray direct for Mr. ———, at ———, near Mansfield, and it must be sent to the Mansfield carrier, where Mr. Corbett, received the money, and what they come to I will send to Mr. Corbett, to be paid him by the person he received the last money of. I desire you will make the charge as little as you can. I must desire of you a letter by the post, if you send the things, and direct it to Mr. H——, at ———, near Mansfield in Nottinghamshire, and it will come safe to my hand. I am

Your most odliged,

Nov. 28, 1736.

humble servant,

L. D.”

I confess, the number of letters that come to me daily, from people of all ages and both sexes, upon this subject, more especially since the seven or eight last editions of this book are surprizing; and I have received, I can truly say, above fifty times more letters than I insert: But as every body has leave to write what they please, so I hope that, without offending



in point of manners or integrity, I may have the liberty to chuse those I like best, and do not think myself obliged to print but what I judge will be useful to the work, and beneficial to the public; and of those who think themselves neglected on this head, I must beg pardon, and assure them, that when they see me not make use of the letters they sent me, I had some warrantable reason why I did not.



The following remarkable letter came while this edition was in the press.

To the ingenious Author of ONANIA.

“ SIR,

“ **S**EEING in some public papers the advertisement of your ONANIA, I was inclined to buy it, hoping it would enable me to forbear the practice of what I must confess I never could reflect upon with pleasure and delight. After I had bought it, and read it through with a great deal of satisfaction, I thought if I did not leave off that pernicious practice pointed at in your book I never should as long as I continued in my present condition, secure the enjoyment of my health and strength: thus did I bless myself with, and thank you (though unknown) for the sight of a book so proper to all, and particularly to myself; and for some time, with what singular pleasure did I thank good Providence that had directed me to so effectual a remedy with the assistance of his grace; and through whose power how pleasantly and often I did promise in my own mind, that I would never abuse myself as I had done. But alas! how faint are our promises, and how short-lived are our best resolutions! No sooner did a little sollicitation to pleasure offer itself to my mind (which was about ten days afterwards) but, like unhappy Eve, I dallied with the temptation, and was soon overcome, not thinking of the apostle’s advice, “Flee all youthful lusts;” and having once suffered the

the enemy to scale my walls, and enter my citadel, I have never yet been able entirely to vanquish and subdue him; and he having both nature and habit strongly on his side, I begin to fear that I never shall; for, as Horace, says,

“*Naturam expellas furea licet usque recurret.*”

“After having again fallen into my former folly for three or four times, the thing seemed a little more venial, and I began to question whether all was real or no, which I so fondly embraced upon reading over your book; therefore I could not satisfy myself without a second perusal, and better consideration; wherefore I beg leave here to give you my remarks which I made upon some parts that principally concern me; and if I seem to take the part of myself, I beg you will excuse me when I assure you it is purely to hear some stronger reasons on the other side than my own mind can furnish me with; which I beg you would oblige me with in particular, by a letter, and the public in general in your next edition.

“The current title of your book being *ONANIA*, I can easily allow of, it being a word which conveys to the mind of the reader a tolerable idea of the substance of your treatise: but when you tell us, as in page 3, that the sin of Onan, for which the Lord was so angry with him that he slew him, was the same as Self-Pollution, by which, I suppose, you mean masturbation, I must beg leave to tell you, I am inclined to think that there is a very great difference between the one and the other. You are very sensible that it was a positive command from heaven, under the Mosaical dispensation, that “if a man’s brother died, when married, without issue, his brother should go in unto his wife, and raise up seed unto his brother:” Now this being a positive command of God, Onan was obliged to observe it upon a civil account, but was resolved not to answer the design of God therein, the “raising of seed unto his brother.” Further in my opinion, *Onan semen non ejiciebat solum per se ipsum,*  
sed



fed una cum scœmina in actu coitus; and if so, then in both these respects he differs very much from our masturbators, most of which, I hope, are not so wicked as to desire persons of their own sex, much less of the contrary, to be their accomplices in gratifying their innate corruption. When part of the word you take notice of to make the thing seem parallel is, that the thing which he did displeased the Lord, which I must confess, I think points chiefly at the design of his action, and not so much the action itself; yet if so, as I have already said, I think this action is vastly differing from ordinary masturbation. How far this may affect persons in a married station I will not pretend to determine; nevertheless, methinks, it has no great reference to those that are unmarried; for I doubt not but Onan had been guilty several times before of masturbation, although we hear nothing of it, or any punishment ensuing: And again, when you seem to insinuate this practice in some sense comparable to murder, I think you are a little too severe. Persons, indeed, that are married, or those that allow and indulge themselves in such an abuse of themselves, as to imbecillitate them, or render them abortive, do seem to favour such a censure, and are the only persons that you can justly point that reflection at; but as for younger people, whose circumstances will not at present allow them to marry, or others who are so moderate in the practice as to perceive no damage accruing from thence, ought not, in my opinion, to be so severely aimed at. In deterring of persons (that have any fear of offending God) from this practice, you have cited some texts of scripture, which expressly condemn uncleanness, and exhort to glorify God in our bodies, as well as our spirits; but had you made it appear more fully, that the folly you are reproving is that uncleanness mentioned so often in sacred writ, you had certainly done a great deal of service to your argument, and would have made multitudes more to forsake what they formerly thought was no sin: For my own part, I hope I can say, I would not practice any one thing in the world how pleasant and delightful to the flesh and sense, if I firmly believed it was forbidden by Almighty God. What

is strictly meant by the word Uncleanneſs, mentioned in ſeveral places in the New Teſtament; I ſhould take a great deal of pleaſure to hear nicely defined; and what difference there may be between a voluntary emission of the ſemen, without one impure thought or deſire, and the lawful enjoyment of a man's own wife, with reſpect to outward uncleanneſs, and the rendering of our bodies unfit to be the temples of the Holy Ghoſt, I do not at preſent ſee very clearly.

“ What perhaps may add a little to my having ſuch dark notions of this matter is, a prieſt of my acquaintance, a married man, and for whom I have a vaſt reſpect, and to whoſe judgment I pay a very great deference and eſteem (though I aſſure you I do not pin my faith upon any man's ſleeve) who has, to my knowledge, followed this practice for many years, and yet a man of ſtrict life and converſation, and is as great an example of piety as almoſt any man within the verge of my knowledge; and yet I believe he is more concerned for the gratifying of his ſenſes per ſe ipſum, than he is when he enjoys the company and ſociety of his wife: and my reaſon for this opinion is what he once told me, that he never had at ſuch a time any luſtful deſires after any woman in the world, and therefore he allows himſelf in a frequent practice that way, which I am pretty ſure he would not do if he thought it was a ſin. For my own part, I do declare it as my preſent ſentiments of the matter, that if a perſon does reſtrain and bridle his paſſion, ſo as not to admit of one impure thought, or ſinful deſire, the practice may in ſome perſons be allowable. As for boys indeed or perſons of weakly conſtitutions, to be frequently pleaſing themſelves that way, I firmly believe it is highly prejudicial to their health and vigour, and in that reſpect is, and muſt be, diſpleaſing to God, if they do it knowingly and allowedly; but what ill effects a moderate uſe may have in regard to a perſon's health that has arrived to one or two and twenty years of age, more than a lawful enjoyment of the pleaſures of matrimony, I could wiſh to know if there be any. Whether the body is put to any unnatural force when alone,



alone, which it is not exposed to in the embraces of a female, I solemnly protest I am ignorant of, having never been so unhappy as to offend my maker, by having had carnally to do with any woman, in the act of copulation, although I have many years followed this practice, which you seem to insinuate, in page 7, "we have neither frailty nor nature to plead for," when I, for my own part, must declare, I have nothing else hardly to bring for an excuse, either before God or man. It is certain, that persons have, at proper years, some motions to venery, and a natural promptitude to pleasure that way; and however bad company, lewd books, or a familiarity with the contrary sex, may draw young people sooner than ordinary into an acquaintance with those things you do, in some respects, so justly condemn and reproach, yet it is to me a matter of doubt whether any one, firm in health, living never so secluded from the world, has continued a bachelor for thirty years, without knowing of this practice, which appears to me, I confess, almost natural.

"There are, indeed, a great many in the world, who are first brought into an acquaintance of it by some lewd associates and companions, who first shew them the way, and oftentimes lead them into the practice; but I must acknowledge that it was not so with me, but, purely moved by some indwelling desires, I ignorantly practised what I am surprised at, and at some time could not tell what judgment to pass upon it; yet I found some trouble of mind often before, and soon after, every time of indulging myself that way, but this by degrees diminished after several repetitions, and I, by tenderness of age, not being capable to judge for myself, was easily induced to believe it a harmless and innocent practice, from the example of persons more learned, aged, and pious by far than myself; and if I have been so excessive in this folly as to prejudice my health and damage my constitution, which I have reason to fear I have in some measure done, I must attribute my unhappiness in a great degree to a young student, with whom I became too much acquainted about six or seven years ago, who induced and obliged me,  
by

by the influence he had over me, to a more frequent and oftener repetition than I believe I should otherwise have been guilty of : This course he had long practised at school with his companions, which is a crying shame, yet too notorious and frequently committed there, which, as you well observe, all masters should endeavour to check, and put a stop to if possible ; but in my opinion, it is a practice so immodest, that boys ought not to be publicly shamed and corrected for it, for several very considerable reasons ; but if the master suspects the boy to be guilty of such crime, or likely to be so, if he would recommend some such book as yours to his serious perusal, and afterwards talk to him affectingly about it, which one not long ago did to a boy of my knowledge with your ONANIA, which the lad said very much surprized him when he had read but two or three pages ; and the master tells me he hopes and believes it has, in a very great measure, if not intirely, dissuaded the boy from the trick of youth ; and I am inclined to believe, that if masters or others, would seriously warn the guilty of the prejudice of such practice to their bodies, how likely it is to draw them to a further indulging their passions in a more unlawful way, how apt to raise sinful desires in their souls at the time present, which must certainly be displeasing to that God, “ who is of purer eyes than to behold any sin or iniquity with pleasure or delight,” and give them their best advice to overcome such pleasures, by praying to Almighty God for his grace, and by a watchful keeping out of all temptation that may work upon their desires, avoiding an intimacy with any of the contrary sex, I should then hope that this crime would be less common, and more hated. But whether it is impossible without the greatest force to nature imaginable, entirely to leave of such a practice when it has been long followed, is what I would willingly know. For my own part I must confess, all the resolutions I have yet made are not able to secure me from another relapse every now and then ; and whether I should not do myself a damage by entirely leaving off such a continued habit at once, I should be heartily obliged to you for your advice about ; my own experience, as well as physicians,



physicians, telling me, that persons who had habituated themselves to hard drinking, have soon wasted or died upon a total denial of all, or their accustomed liquor ; but whether there be a resemblance in this case I cannot tell, and should be glad of the conversation of those that could.

“ With respect to guilt before God, and the defilement of myself, I have at present very little horror or concern, so far as I am free from sinful imaginations or filthy desires, and it is so spontaneously committed as not to prejudice my health, and unfit me for the service of my Maker ; but where it is attended with any of these evil consequences, I must acknowledge, that I cannot review such an action without some grief and sorrow of soul ; and when nature, which is now so strong, and habit, which is become almost invincible, make me uneasy without a gratification, I confess I cannot so fully convince myself that it is a sin to quench that flame within me that way, which I could wish to do some other way, if this was displeasing to God, or I knew any better to prevent it.

“ In regard to the effect it has upon my body, it is not yet very considerable, I not allowing myself in it so commonly and frequently of late as heretofore ; but what seeds of infirmities lie lurking at present within, or how far I may have wronged or impaired my constitution thereby, God only knows : this I am sensible of, that I am nothing near so lively and active as I were ten years ago ; my constitution indeed was never so strong and hail as some persons, and yet not so bad naturally as to be found fault with, or complained of, but through mercy I can say, hitherto I have enjoyed an uninterrupted state of health ; yet my senses, I think, are not so strong and penetrating, my powers, both of body and mind, more dull and feeble, my disposition and ability to suffer labour and hardship not comparable to many of my companions ; but how far my way of living may contribute to this, you, perhaps, may be more capable to judge of than I am myself.

“ I do

“ I do stately allow myself in bed from ten to six, but of late have exercised myself to read in bed till I find myself inclined to sleep, according to one of the rules of directions in pages 55, 56.

“ But in the morning, in obedience to another, I find it hard to jump out of bed as soon as I awake, when I know my business does not oblige me to it; and seldom do I evacuate myself at any time of the night, but that except I have some bedfellow from whose warmth and company I find my desires and inclinations almost insufferably heightened. In the morning I refresh myself with a moderate breakfast, sometimes spoon-meat, at other times dry victuals, with a draught of ale; at noon I generally eat a very hearty meal, and a drink a draught of ale, or a glass of wine; and at supper, unless I have meat, I account it almost no supper; and perhaps sometimes afterwards, through company, I have been induced to take too large a quantity of liquor, which, together with my business, which is sedentary and spending, may have helped not a little to this decay, which I think I can easily perceive in my constitution (particularly in my digestion, and my legs and arms, in which I feel more or less pain always in the morning, if I had drank any thing considerable the night before) which, however, I would willingly redress by a future regular way of living, if I were but directed to that which is most proper to my state and circumstance. I am sensible, that if I should endeavour to live as hardy as some people do, I should both sensibly and sadly feel the effects of it; therefore I would deny nature none of her necessities, so that I did not prompt her to vanity or excess.

“ The company of the ladies I willingly shun, especially that which is brisk and airy, finding from thence my passions are so warmed, that I almost think it a happiness when I am out of their company, that I can, in some measure, abate the fire which they had kindled; and a few hours after, the impressions of their company still remaining on my mind, I am almost as strongly tempted to a repetition of the fact, as before; and what is most melancholy of all, it is very hard to  
keep



keep one's mind free from sinful, or at least from vain and foolish imaginations at such a time, so that I esteem it as one amongst my wisest maxims of life, not to thrust ourselves into the ladies company without necessity require, or we have some desires to ingratiate ourselves into a particular lady's favour, with a design to offer her our service : and though you tell us in page 6, that this foolish practice " hinders marriage, and puts a full stop to procreation," yet I do affirm it for real truth, that my desires after matrimony are stronger than ever I perceived them in my whole life ; and I know but two things which hinder me from attempting to make myself so happy as I fondly imagine I should be in the embraces of a chaste and virtuous young woman, who, I hope, would quench those irregular motions and desires, which I find so often to disturb me. First, My want of an agreeable fortune and settlement for a wife, which certainly would tend to our mutual happiness, and which, I hope, through God's providence, I shall have in some time ; and secondly, fearing, least, by allowing an intimacy with any one of the fair sex, I should be so unhappy as to bring myself into such a condition as not to be able to resist a temptation to carnal gratification : or like that unhappy youth in his letter, page 45, be forced to lament, that I attempted to keep a woman company, before I have endeavoured to restore my health, and leave this practice, if possible, that I may be more fit to partake of those pleasures that are to be met with in such an alliance : however, I find my inclinations so strong that way, that I will only wait for your advice in answer to this ; and if it may be thought proper to engage in such an agreement in my present condition, I shall not defer long to shew some lady or other how passionately and sincerely I can love, chusing the apostle's advice, " rather to marry than burn."

" Now, Sir, I have thus plainly, and perhaps too rudely, given my thoughts of some parts of your ingenious and valuable treatise, and troubled you with an account of my own condition, and way of living, purely hoping, from your goodness, to receive an answer

swer of your opinion and advice to some parts thereof, if you think they are worthy of your notice or trouble: and if you think proper to insert some of the contents of this too long and tedious epistle, in your next edition, with your answer thereto, I am inclined to believe it will be very acceptable, and a propos to many of your readers: and what the rather induces me to desire your answer to it in public is, that your piece, which is at present very useful and serviceable, may be further complete to answer the objections, and resolve the doubts of all: but if you shall be so very kind and obliging as to send me an answer in particular, (which I am inclined to hope for, from your experienced goodness, and universal charity, to the unhappy votaries of pleasure) you will do me a singular favour, and which may contribute greatly to my happiness.

“ I must beg leave to conceal my name at present till I receive your answer, which, perhaps, may engage me to conceal no longer my name or person, but shew myself then grateful and free in all proper ways, though at present I subscribe myself

Your obliged humble servant,  
N. PEDAGOGUS.

“ Be pleased to direct yours thus: To Nathaniel Pedagogus, these present; and I doubt not but it will be brought safe to my hands, by the person whom I shall desire to call for it at Mr. Corbett's in a month's time.”



### The ANSWER.

“ SIR,

“ **T**HAT we are very partial, and consequently bad judges in our own cases, is a truth of which your letter is a very useful example and convincing argument. To answer it as you desire, I must beg leave with freedom to examine and dive into the sentiments



of your heart, discover the struggles that seem to be there between virtue and passion, and shew you, on the one hand, the just fear you labour under of being a very great sinner, and, on the other, the ardent desire you have, and the pains you take, to sooth those apprehensions, and lull asleep your conscience. You have followed, you say, masturbation for many years, which yet you could never reflect upon with pleasure; upon this you read the *ONANIA*, and are convinced of the sin you committed: you thank God's good providence for meeting with a book that deterred you from that filthy practice, and take up a very strong resolution never to be guilty of it again, but you are unable to keep it; nature, and a vicious habit, are too strong for your good intentions, and you return to your former folly, from which, by the assistance of the divine grace, you had been rescued.

“ After this, do but mind your own conduct, and you will find how strangely our inclinations beguile us. Could you have conquered your passion, it is plain to me, that you would have been glad to have had your thoughts freed from the imputation of that impurity, and then my book would, in your opinion, have remained very useful, and very convincing: but finding that the treatise, which you at first thought such a sovereign antidote against uncleanness, was not capable of hindering you from a relapse, you imagined that it would be utterly impossible ever to meet with any argument or persuasion that could make you leave this practice. This being your case, self-love, which, right or wrong, always will be gratified, now attacks you another way, and makes you argue thus: If Self-Pollution, which I am obliged to continue, be so heinous a sin, as, by the help of *ONANIA*, I am persuaded it is, I shall always be uneasy; and therefore it would be very happy for me if the things contained in it were false, or that I could but confute the arguments I have read there. It is evident from your letter, that from such a motive you have revised my treatise, and when a man sets out with such a design, and reads a book with such a view, it is no wonder he should discover

cover faults, when, for the ease of his conscience, it is so necessary he should find them. But to let you see how strangely self-love blinds even men of sense, I desire you would sedately consider the absurdity of the opinion which you say you are of, “ *Quod Onan semen non ejiciebat solum per se ipsum, sed una cum foemina in actu coitus:*” there is not a word of it in the Bible, nor have the Jewish rabbins, or the most extravagant cabalists that have made such monstrous conjectures on other things, even spoke of it; and yet you embrace it to justify an abominable action which you condemn yourself, after that you are persuaded it has done you an injury already, and impaired your health, constitution, and manhood itself. As to your not doubting but that ONAN had been guilty several times before of masturbation, I can say nothing to it; you may, with the same justice, do the same of Adam, and every man since him to this day: but if you will consider what small grounds you have for such a belief, you will soon be convinced, that you have no manner of reason to build any thing upon it.

“ You think that I ought to have made it appear more fully, that the folly I reprove is the uncleanness so often mentioned in sacred writ, which I confess I thought unnecessary to people that have read the gospel, and were acquainted with refined notions of virtue, and the strictness of morality contained in it. If not to love our enemies be a sin, and to lust after a woman, committing adultery, can any one doubt that it is uncleanness, for the sake of sensual pleasures, by our own voluntary act and deed to procure to ourselves that titillation which God has annexed to the act of procreation, only allowed of to be performed between a man and his wife? As to the degree of pleasure in the emission of semen by the unnatural force of masturbation, and that which happens in copula cum muliere, be satisfied, the difference is considerable: but I dare not be more particular on that head, for fear of sullyng the minds of some of my readers; besides, that in this you may be informed by others.



“ I have carefully read over your letter more than once, and am persuaded there is no objection of weight in it, nor difficulty started, that is not answered and solved, either here, or in some other part of what has been added in this last edition, which I desire you would peruse, reading over the whole again with attention, not forgetting your own letter, and you will easily perceive, that by continuing in the sinful practice you live in, you act against the dictates of your own reason, and raise arguments to skreen yourself from your own fears. Do but examine, on the other hand, your inward inclinations, and on the other, the sophistical evasions you make, and you will find yourself wholly immersed in voluptuousness and carnal desires, and that, like a drowning man, you lay hold of every straw you can catch, only to avoid the confusion which would certainly overwhelm you, if you was to be sincere to yourself, and reflect on your incapacity of subduing your lust, and your great aversion to self-denial. A man who is so lascivious in his temper, that his desires and inclinations are almost insuperably heightened by a bedfellow of his own sex, is in a dangerous condition, and ought, far from pampering his flesh by several meals in a day, to make use of the most effectual means to mortify it, before he can, without folly or impudence, hope for the assistance of the divine grace. There is no resemblance between hard drinkers, that suddenly abstain from their accustomed liquors, and lustful persons, that at once wholly leave off masturbation. The first may be injured many ways, for want of the spirits that used to comfort them, and instead of which they can get no succedaneum; but the latter, if nature requires it, will soon receive an equivilant from nocturnal pollutions, that will answer all the purposes of health. Therefore let me entreat you to leave of your sinful course, the sooner the better, and let no inclination, or long habit of doing ill, be a plea to hinder your conversion. It is by resisting nature, and not by indulging it, that a Christian can expect God's mercy and forgiveness of his past transgression.

“ What



“ What almost raised my indignation against your letter, is what you relate of a priest of your acquaintance, who is a married man, and has followed this practice many years. I have hardly patience to see what you writ of his strict life and conversation, and his exemplary piety. What perverse judgments do men form to deceive themselves ! A man may not be unjust in his dealings, he may abstain from drunkenness, swearing, and other glaring vices that are offensive to the eye of the world ; but he can lay no claim to piety, or love of God, who continues, and is hardened, in the practice of Self-Pollution, for many years, more especially in the state of matrimony. A man may flatter himself with his innocence, and of his not thinking, at that time, on any woman in the world, as he pleases, but nothing can prompt him to such an action that has a wife to go to, but lasciviousness and lust after sensual pleasures. You may see, in the answer to one of the foregoing letters, what I have said of the possibility that a person, in the act of Self-Pollution, should be wholly free from impure thoughts, and you will find that this is only one of the frivolous pretences, by which masturbators would exculpate themselves, or at least endeavour to extenuate their guilt. Some to excuse themselves, alledge the preservation of health, the malicious effluvia of the semen diutius retentum, and the mischief to be feared from diseases of repletion ; others, the violence of the stimulus veneris, and committing offences more odious in the sight of God : but what plea can a man have for masturbation that has a wife, whom he may enjoy when he pleases ? besides his uncleanness, it is evident that he wrongs the partner of his bed, and if it cannot be called a kind of adultery, it certainly is acting quite contrary to the precept of the apostle Paul, where speaking of the married couple, he says, “ Defraud ye not one another.” You do not tell us that he does this when he is forced to be long absent from his wife, but he seems to make use of the one and the other promiscuously, for variety sake, which I am sure is abominable. See what I have said in answer to the lady’s letter, concerning the uses of conjugal embraces besides procreation. But



if it was granted, that he only did ease himself this way when his wife was in child-bed, or otherwise disordered, or himself obliged upon any other account, to be without her for three or four weeks, it still would argue the little power he has of forbearance over himself, and his proneness to carnality and sensual pleasures. A pious man indulges not every appetite the moment it calls upon or disturbs him ; and if a person can be called a good Christian, who refuses to practise the least self-denial, then continence, chastity, and virtue itself, are empty sounds, without either existence or signification,

“ You say that this clergyman has followed, and upheld himself in this practice many years, to your knowlege, which to me is a sign that he must have lost all shame ; for no married man before ever communicated such a filthy secret to another, whose advice he stood not in need of without being a great reprobate ; and therefore to conclude, Sir, I desire, whatever respect you may have for this priest, take my advice, repent of your ways, and pay no longer any deference to the judgment of a man who can be guilty of such gross errors himself, and all the while remain insensible that he commits any.”

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As I have in several places of this book, taken notice of the unaccountable bashfulness of some people under the effects of Self-Pollution, how that they would rather die with their maladies, as they have declared in their letters aforesaid, than apply in person to any one for assistance, I had as little occasion, as I had intention, of inserting any thing further upon that head : but, as the following letter carries with it a more than ordinary shamefacedness in the writer, and happened to be brought me just as the pages before it were in the press, and seems to be wrote from an overwhelmed concern, and deep remorse of conscience, for the crime, I was willing to give it a place, and take the opportunity, at the same time, of observing the necessity





string about my neck, and the other end to my private parts, but I find no benefit by it; but I have very often nocturnal pollutions in my sleep, and in the morning when I awake, I find a great weakness in the small of my back, and some pains, especially after these nocturnal pollutions; in summer I have a small weakness in my hams, and in my back almost always, and sometimes a pimple on my private parts for a day or two, and then it would go away as on any other part of my body, but I have but very few pimples at any time about me. I have a weakness and small pain in my back, more frequently lately than usual; I have observed the end of my foreskin a little red, which is seldom so above two days at a time, but this happens but seldom, and it is a pretty while since I have observed any redness at all; If I have any pimples it is in spring and at fall, and I have but few then. I have a good stomach, and am naturally of a healthy constitution; I have took no physic for some years, nor have had no disorders in my body than what I have here related to you; I have sometimes a great faintness and sinking of my spirits, but this is but seldom; if I had not seen your book, I should have rather died under my illness, than have spoken to any one about it; but hoping, Sir, you will not be worse to me than to others you have had in cure. I do solemnly declare, I never had carnally to do with any woman, and am twenty-eight years of age this month; meeting with your excellent book, and there finding advertisements of medicines prepared for my disease, but I was willing to advise with you, because people's cases differ, and what may be good for another, may not be so for me; and though I am but mean as to my condition in the world, I am far from expecting your advice gratis, but I only beg the favour of you to let me know whether you can help me, and if you can, be pleased, Sir, to honour me with a line, not of advice, but only to let me know if you can help me, and if you can, I will immediately order half-a-guinea, hoping you will accept of it from a poor young man: it shall be left at the bookseller's, or at any other place where you should please to order; and as I have faithfully related my condition, and I hope, Sir, you will

will be pleased to give me your advice by letter directed according to this direction, for I cannot see your face. I should not have been thus tiresome, but knowing I have not confidence enough to explain my case to you by word of mouth, for I can by no means see your face, but I will endeavour to answer you by letters to what questions you shall be pleased to put to me. Pray, good Sir, I most humbly beseech you, for the sake of our dear Lord and Saviour Jesus Christ, to have compassion on my sad misfortune, and that you will have an eye of pity on me, and not let me perish in my misery. Pray, Sir, be not deaf to what I now write; pray, dear Sir, take into consideration my disease, and let me not perish for want of help, and be pleased to let me know whether these nocturnal pollutions, though involuntary in my sleep, are sinful or not, for I am afraid they are; but if they be sinful or not, I find they are weakening to the body, which I find by woeful experience. I thank you heartily for your book; I wish I had met with so good a discourse, on this subject, years ago, for until I read your book, I was not enough convinced of the heinousness of the sin, though I was convinced it was a sin, but not of so detestable a nature. I was in fear for my poor soul; pray, good Sir, pray for me, that God would be pleased to grant me a true repentance. I hope that if I had been so happy as to have read your excellent book before, I had not been drawn into this grievous sin, I should never have been so ensnared by the wiles of the devil. I am with all affection,

Your obliged (though unknown)

Humble servant.

“ Pray, Sir, let me have an answer as soon as possible.

“ Direct for ——— to be left at ——— till called for.”



Another very lately from a bashful person.

“ S I R,

“ S I N is a most shameful thing ; I know it by experience. Though I am not known to any of your booksellers, yet I had not the face to come myself for the Strengthening Tincture I am now taking, but I sent for it, by porters unknown to me, from places where I was not known. It is for that reason I dare neither see you, nor so much as to let you know where you might direct an answer to me upon the following particulars. I am indeed an old sinner, having learned that abominable practice from a servant of my father's, who put me upon the trial of it before I could draw my seed from me. This I have practised more or less till the twenty-sixth year, when by attempting three several times a young and forward woman, (who loved me much, as I loved her) I found I had no strength in my penis, and yet my seed came from me as soon as I had touched her nature. I am now thirty-one ; and though I have since abstained from masturbation, yet I have not been able to forbear polluting myself sometimes by lying on my belly. I hope I have done with that too ; for now have a bedfellow, and am seldom alone. I have priapisms almost every night, and some nocturnal emissions once or twice a month, sometimes not at all in the times : upon stool or urine I do not know that ever I lost seed above three times. Upon the whole, I believe I shall hardly yet suspect my impotence if I had not read your book, or had the experimental conviction of it, as just now mentioned, and ten to one but I should be married. If my case is hard, it must be because it is of a long standing. However, I will not despair, but make use of the medicines prescribed in your book : I thought I was to begin with taking the Strengthening Tincture. I have three bottles of it ; but how shall I know when I have enough, or whether they will do me any good at all ? I use neither decoction or injection, because I can neither prepare nor take them with secrecy. The Prolific Powder I design to take, but not till next year, about this time,

when

when I shall be (God willing) in town again : for my situation in the country doth not at all permit me to take physic, unless I have a mind it should be known. But I know not how many papers I shall want. I do not see how I shall be able to take the Cordial Draught with secrecy. May I not anoint with the balsam, tho' I do not yet take the powders? Sir, I would fain have an answer, and know whether I proceed wrong, and how to do it well : but confusion hath covered my face ; and it is not fit that such an ugly creature should see a man of your character. How do I know but my state may, in many respects, be that of others? You cannot perhaps tell but the printing of this letter in your next edition, with an answer to it according to the premises, may be useful to others as well as me. I hear that it is printing again : I shall certainly buy it, to see whether you will be pleased to take notice of my letter. If it please God Almighty to bless your medicines, and to restore me, by your advice, to the integrity of my nature, I shall not fail to acknowledge it in a suitable manner. Sir, I might now entertain you a long time, by telling you, that my conscience did very early oppose this practice, having been warned against it by a good man, who lay in the same room with me ; how I often resolved against it to no purpose, and many things more : but I forbear, it being of no use either to you, or to,

S I R,

Your most unworth servant,

Feb. 20, 1734-5.

A. B. C.

“ P. S. I intend to let you know all that I shall do in order to my cure, and how it goes on. I have not yet taken above a third part of one bottle. I began the fifteenth of this month at night.

“ Note. This is the letter which Mr. W. J. in page 125, foregoing, referred me to, as being exactly his case, excepting a year's difference in age.

The



## The ANSWER.

“ SIR,

“ **I** AM glad that any thing I have said in the ONANIA, has wrought a further conviction on you, as you frankly allow it has. I say farther, because you seem, by your letter, to have been sensible of your error in polluting yourself before you had read it. You say also, that you should hardly have suspected your impotence, had you not read it, which implies your case not to be so bad as you would fear. You want my answer, but dare not venture to direct how, and at last wish to see it in print, which I have here given you, as far as I conceive it to be needful, advising you in the first place, totally to abandon that vile practice; secondly, to read the many useful exhortations the ONANIA will furnish you with, in order to enable you thereto; and, thirdly, for the recovery of your health and strength, to keep strictly to the medicines, beginning first with the Strengthening Tincture and phials of the Restoring Drink, and, after you have gone on with them for about two or three weeks, then to use the Injection, and, at the same time, to take the Prolific Powder; and at last, to fortify the parts, if there should be any occasion, through the remaining imbecility of them, the Cordial Draught, using, during the taking of it, the Balsam, in the ONANIA both prescribed, and following as exactly as you can, in every particular, the rules prescribed in taking and using them, which will soon shew you when you may safely leave them off. I am,

Yours, &c.

The Author of ONANIA.”

The following letter, which came from a young married lady, for its remarkableness, and that it might be a caution to others of the same sex, I could not omit inserting.

To the Author of the book called **O N A N I A**.

“ SIR,

Dec. 18, 1731.

“ **S**INCE it will be impossible for you ever to know from whom this comes, I can with freedom relate my case to you, which otherways I could not have confidence enough so much as to mention one tittle of it to any physician living. My sad case is, that when I was a young girl of between fifteen and sixteen years of age, at the boarding-school, being enticed and shewed the way by three of my school-fellows, older than myself, which lay in my chamber with me, two beds being in the room, I did as they did, which you can guess at, and your book tell, and I thought it was pleasing enough : I followed it afterwards upon all opportunities by myself ; and so that by that practice, and the lascivious talk we had amongst us, and play books, and other books, we used to read one to another, I was to that degree prompted thereby, that I was resolved to marry the first man that asked me the question, and the more, because my parents used to say it was time enough for a husband at four or five and twenty : In short, Sir, at seventeen I got me a husband, unknown to my parents ; and though he was no unequal match, for I had a considerable fortune left me by a relation, they turned me out of doors, but soon after they were reconciled to us : I had three children by my husband in less than two years, for I had two at a birth, but they all died, and also my husband soon after. I remained a widow two years, and then I married with my friends consent. But, alas ! such was my baseness during my widowhood, I living in all affluence and plenty, meeting with nothing either to sour or ruffle my temper, and having no suitable offers of marrying, and being more inclined to the delights



lights of the marriage bed than ever, with such vehement desires, more especially just before and after the course of nature, I could not forbear returning to my former wicked practice, and that so often, and with so much excess, that I could hardly sometimes walk, or sit with ease, I was so sore : I indeed feared the ill consequence, and now find it, but the pleasure then would not let me hearken to that, for I had, and have now, a sad bearing down, and forcing of the womb, that I cannot stand long, and have another great weakness follows me, so that I have not been so much as once with child since I have been married, which is now about three years, and is a great trouble to myself, but much more does it discontent my husband to have no heir to leave what we have to : He would have me to take advice, but as I could not tell my case to any man living, I spoke to my midwife and told her how I was ; she asked me some questions which I could not answer, and she gave me somethink to take, but it did me no good, so that by my husband's order she went to Sir David Hamilton for his advice, and he ordered me several things to take, and the Bath waters, and Injections, but nothing would do me any good ; and she going to him from time to time and telling him I was no better, he said he could do no more unless he searched me ; but I absolutely resolved against that ; but my spouse said I should and very angrily insisted on it, so that to oblige him him I said I would undergo it ; and he brought Dr. Hamilton to a relation's house, where he appointed, because he should not know us, and there I let him search me, my mask being on, and my midwife present ; he told us that my womb was very weak and slippery, and that he was afraid I should never have any children, and wanted to ask me some questions about the cause by myself, but I told him I could say nothing of the cause, he knew that best as he was a physician ; so that I believe he guessed at the cause, but he ordered me down to the Bath, and he prescribed a great many things, but all to no purpose ; and at my return to town, my midwife, coming to see me and finding me no better, told me she had heard of a doctor that had done many  
such



such cures, and had published a book about them, which she had at home, and would bring it me to read the next day, and brought it accordingly, which is called ONANIA. I was surprized to see a book that so hit my case, which made me think my midwife suspected the cause of my illness. I told her I would read it through, and desired her to come to me again in a day or two, and she did so, and then I told her I had read it, and would keep it, and we being by ourselves, I gave her some hints of the cause of my present illness, which she said she all along believed, and asked me some close questions about it; so that at length, I knowing she would keep all secret, I fully and freely told her the matter, as I have here related to you, and which I have done in order to have some help from your hands, if possible; but as I cannot expect your advice for nothing, the person that brings this, who is my midwife, will leave your fee, a guinea, with the bookseller for you, and will call for your answer in a day or two, and I desire you will not fail to leave it for her, and therein to let me know whether the tincture you recommend in your book called ONANIA, or the powder, or both, may be proper, for the weakness is very considerable, but perfectly white, but so thin and so much sometimes, that it runs from me if I stir never so little, and the bearing down sometimes very much, with a continual pain in the womb, and in my back, which has worn me much away; and besides, I have now no manner of inclination to the act of procreation, and very little or no pleasure in the act, which I am thinking may be as much as any thing the reason I can have no children; but I have a good stomach, and sleep well; but it is strange that I that used to be so amorous, and indeed so excessively desirous of conversing with my first husband, should have no inclination that way at all to this husband, whom I love as my life. Sir, pray advise me for the best, and whatever the charge is I will gladly pay it, and you shall find me very liberal, besides paying for your medicines. Please to direct your letter for Mrs. E. O.

S I R,

Your humble servant."

I advised



I advised this lady by her midwife whom I talked with about her, to take of the Tincture and Powder, recommended in this book, at proper distances; and also to follow some other methods directed to, which she carefully observed and still continues to persist in; and is therefore become so much amended, that there are hopes of a thorough recovery, notwithstanding the severity of her weakness, &c. which was first so extraordinary, that I despaired of relieving her, and accordingly gave her but very little encouragement to expect it.

This lady is since become perfectly well, and brought to a due natural state of health, strength, and vigour.

I thought here to have dismissed the reader, but considered it might be necessary to observe, that what has been said in pages 14, 15, 20 and 21, to be the consequences of Self-Pollution in women, is a good deal made good in the case of the above letter; besides what will be found, towards the close of this book, to have been the fatal cause of the young woman mentioned in the clergyman's letter, referred to in the Preface. And it is too justly to be feared, there are many cases of the like kind, and from the same cause however industriously they are concealed, even to those they apply to, and can only hope to have the help from, and, for that reason, are too often disappointed of the relief sought for, and which, upon a true state of their case, in as plain a manner as this lady's, in her letter, they might probably have succeeded in, as it is evidently known she has joyfully done. But though I say it is to be feared, there are many such cases abroad, yet on the other hand, I cannot but own I have observed, that the many complaints of barrenness in that sex (and which are chiefly among the better sort of them) are much more generally from the other side than their own, though too often to their wrong as well as disgrace, and frequently to the prejudice of their healths, they take the cause of it ignorantly, and too readily upon themselves. That this has been done,

Dr. Bay-

Dr. Baynard, in his book of Cold bathing, confirms likewise ; for where he has been speaking of infertility in men, he says, " That he has often pitied poor innocent, young, new-married gentlewomen, who have sweated and stewed themselves in hot baths, season after season. These unhappy women, say he, thinking the deficiency lay on their side, were willing to undergo any toil or trouble, in hopes of a great belly, &c. when, alas ! the fault was in the vile and wicked whoremasterly husband, broke and bankrupt in his bed-tackle ; and this is the reason (he tells us) of so many unhappy and miserable marriages, and that there are in families so many married maids, and makes women ramble in quest of those satisfactions which both art and nature in a warm constitution, incessantly prompts them to, and the husband quietly to acquiesce under the antlers of a displayed forehead, or to pocket his misfortune, being conscious that his wife's extravagancies are the issues of his own insufficiencies, &c. The organs subservient to those exercises, having been shaken and battered in their unclean combats, &c. so as not to be capable after of begetting children, or indeed to perform any conjugal intercourse at all, but with a great diminution of the pleasures and delights to what they were before such abuses ; and yet the husbands, to any outward appearance, shew not the least sign of any incapacity, nay rather pass for as capable men that way as any, but *fronti nulli fides*, and, as the above doctor says, they are *Non semper inferius, sicut superius* ; for that

A man may look brisk, with cherry cheek,  
 And yet below stairs very weak.  
 That woman's in a doubtful case,  
 That builds her hopes upon a face ;  
 As one was cheated when she chose,  
 A husband by the length of's nose.

But yet a promising face, when there is no capacity, is a hundred times more tolerable (say the women) than where there are neither ; a beardless chin, and an effeminate voice, are the aversion of that sex, as well as ridicule, and we may allow they are generally



rally pretty good judges that way, as believing what Hudibras says, that

“ Want of virility is averr’d

“ To be the cause of want of beard.”

Another very late author (a phyfician alfo) fpeaking of the imbecilities and weakneffes incident to the fair fex, and their cure, fays, “ There is one calumny, amongft many others, ignorance and partiality have very unjuftly thrown on them, viz. That the barrennefs, unfruitfulnefs, and want of pofterity, fo frequent in England (efpecially among the better fort) is commonly caft on them, whereas it is very great odds if the fault lies not on the other fide. If the account of generation, now eftablifhed and confirmed by undeniable experiences and obfervations be true and juft, which I really think it muft be, viz. That the female furnifhes out only a proper habitation, fit nourifhment, due warmth, and fuch like outward conveniences for the little Beings ; but that the vital principals, the living particles, proceed altogether from the male, then it will follow, that the concurrence of a great many more circumftances, and their precise degrees (which he enumerates) is more neceffary for fecundity in the male than the female. The liberties men take beyond women, the riot they run into, their continued debauches, the viciffitude of heaters and coolers, the high-feafoned and inflaming diet the better fort of young perfons of our fex accuftom themfelves to, will more than fufficiently this my obfervation. How can fruit be expected from a tree whose root is roasted, fpiced, or falted to mineral ? life is likely to hold long, or be very healthy, that comes feafoned and fowfed in Hermitage, Tokay, or Citron water. How fertile are the Scotch Highlanders on their milk and oatmeal, and the native Irish on their potatoes and milk ? It is common to fee at their doors a range of children, like the fteps of a ftair, fhewing the number of years fince their parents came together ; whereas here in England you fhall fee great families extinguifht, and large eftates defcend to an oftler or a centinal, fcarce within arithmetical degrees

degrees of kindred, for want even of a female, in a direct line, to inherit. Such observations as these, as my friend (says he) has since informed me, enabled him to direct several families, which he named to me, towards heirs of their own bodies, who had lived some seven, some ten, some more years, from their marriage, in despair of any. And I am very certain, continues he, if those who are so very anxious for posterity, the want of which seems to make their worldly misery, would in any time not long after the meridian of their lives, enter upon a course of coling, sweetening, and fructifying their juices, by imitating the labour and diet of the poor, and other proper assistance, they would more certainly give heirs to their families, and enjoy better health themselves than they do, provided there be not a scrophulous and venereal taint on either side; in which case I think their infecundity is no misfortune." Meaning, I suppose, if by their own procurement.

The act of generation is never like, as says another author, to prove more successful, than when the faculties and desires of both sexes are reciprocally powerful, and the just means to preserve the genital forces on both sides, in a just and laudable equality, is to be careful never to impair nature, by either an excess of strong liquors, or to fall into a vile habit of inordinate venery, both which are very great enemies to the pleasing and profitable work of generation; without a moderate commendable use of which, the grim king of terrors must soon reign triumphant over the whole universe, and the world be reduced from all its splendid improvements to an uninhabited wilderness: therefore it remains as a principal duty upon mankind, to beget their like in a lawful way, that whenever they are called to their last home, they may leave the beauties of the creation to be comfortably enjoyed by a hopeful posterity; that though their bones are mouldered to their first original, their names may flourish to the last day! for which reason providence has ordained different sexes of the same species, and has implanted in them a mutual affection to each other, that they may



associate together with inexpressible delight, and cordially join with a voluptuous extacy to themselves, in this great and noble work for which they are appointed: therefore it is absolutely necessary, whenever they engage in this endearing duty, that they look beyond the bare pleasing sensuality, and have a just regard for that most glorious end for which it was chiefly constituted; and not to use it with such bestial indecencies, as to make that sinful which may be lawfully enjoyed both with delight and benefit to both sexes.

All what these authors have so rightly set forth to be the effects of hard drinking, hot and high seasoned diet, inordinate venery, and the like debauches, may be justly said of Self-Pollution, and more, as the consequences thereof have been worse, and harder, if ever, to be entirely retrieved; and where these excesses meet, or are accompanied with the additional effects of a third, viz. Whoring, how deplorable must that case be, and insuperable the difficulties of it? That this has been the lamentable condition of some, what is said to have been the fate of the young man mentioned in the clergyman's letter, which here follows, and which I referred the reader to in the preface, is an instance as notorious as it is surprizing.

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To the ingenious Author of ONANIA.

“ S I R, Sept. 24, 1742.  
 “ I N April last I wrote a letter to Mr. Corbett, signifying that I had read your most ingenious book called ONANIA, much to my satisfaction, and told him, I believed it would do a great deal of service in the world, by deterring youth from that vile and base practice. Several of my brethren the clergy, as well as other friends, by my recommendation, bought it also, and were of my opinion when they had read it. Another friend of mine called at Mr. Corbett's shop for one, but was told it was out of print, but that  
 it

it was printing again with large additions. As soon as I heard of it, I bethought myself of my promise in my letter to Mr. Corbett, of sending you a remarkable occurrence or two of my own knowledge, to be inserted for the good of others, to deter them from that evil and pernicious practice, in your next edition. I here accordingly make good that promise, and hope they come not too late: Had I known you should have occasion to print the book again so soon, I would have sent you them in better time. The occurrences I mentioned are these: I hinted in my letter, which I suppose Mr. Corbett shewed you, that I was a clergyman, and kept a school; \* I had a youth of some note my scholar, who for several years from the age of fifteen, very profusely addicted himself to the cruel and sinful practice of masturbation; he also followed as he could get time, as extravagantly that of lying with lewd women and drinking, whereby he got no less than three claps and two poxes by that time he was twenty one. These brought him into divers other disorders, but more especially into miseries of the private parts, and though he was most excessively weak in them as to any venereal desire, and had a hard and painful swelling upon one of his testicles, and the other shrunk to nothing, and the spermatic vessels leading down to them clustered or twisted like ropes, yet he had such constant and strong erections, that he often voided blood through the urethra involuntarily, which the surgeon, who, with myself, and his other friends, advised him to, called a Satyriasis or Priapism, but it gave him rather pleasure than pain. He had a great disorder in his urine with it, that at times was very painful. Under this condition he laboured and badly enough felt the effects of his enormous crimes for many months, and went through two salivations, and divers other courses of physic by a consultation of several eminent physicians and surgeons; but in spite of all they could do, the whole matter at length, issued in a very deep stinking ulcer in his bladder, which, by degrees, wore him to a skeleton, that he died tabid;

\* Vide Preface.



but for about three months before he expired, he stunk so intolerably, that nobody could stay a quarter of an hour in the room, without holding some strong or volatile aromatic to their nose. The cause of this ail of his, all the doctors allowed proceeded at first from the Self Pollution more than from either his drinking or whoring, but was extremely heightened and aggravated by both.

“ The other case is this : Some time after the said death of this young man, upon my smoaking a pipe, and talking with one of the physicians that attended him, who also practised midwifry, he told me what he had observed in a young woman of about nineteen, that was his patient ; she was a person of a sanguine complexion, and hot and lustful temperament, which overcoming the virtuous principles she in her younger days had imbibed, was prompted to abuse herself in the commission of that foul and enormous sin which you have, with so much goodness, exposed and shewn the danger of. She confessed she had lived in that practice from the age of fourteen, and that she had often bewailed, by herself, the folly of it, with a resolution to leave it off, but could not keep it, but never imagined either any sin or danger in it, any more than that she believed she had robbed herself of her virgin badge, which she dreaded the consequence of, should she marry : The instruments she chose to gratify her lust with, are by no means proper to be named here ; by the nature of them, and the frequency of their use she brought herself into a most miserable condition ; and the more she followed the practice, the oftener where her desires heightened, till at length, by the excess, it brought her into many dangerous distempers, and severe womb weakneses, which obliged her to require the assistance of a skilful physician, but no help could be afforded her ; for, after all, a Furor Uterinus seized her, and that so violently, that in the fits of them she would extravagantly scream out, talk obscenely, pull up her coats, and throw off the bed-cloaths, calling to, and laying hold of any man she saw, or could come at, to lie with her ; and what was remarkable, it was observed in the height of  
one

one of those lascivious fits, by the violence of the stimulating power upon the ovaria, there were extended or shed some of the ova, which my friend, the physician that attended her, says, the nurse showed him, as wondering what they should mean, and that he had more than once seen several of them which came from her at a time. She living in this condition, sometimes better, and at other times worse, till she was three and twenty, and all of a sudden, in a most violent fit, died raving. Upon opening her, which was done in the presence of several physicians and surgeons, the extremity or glans of the Clitoris, called by the Latins, Preputium Muliebri, which was much above its natural size, and which, as physicians say, is the chief seat of pleasure in women, was observed to be invested with a sharp corroding tettery humour, which they imagined must, in that part, itch to a prodigious degree, and occasion the insuperable titillation and desire; and it was their opinion, that the acrimonious humour which that part was affected with, had been enticed thither by the method and means she had so long taken with herself; and yet this young woman solemnly assured them, when she was several times asked, that she never had the least carnal knowledge of any man living.

I am, SIR,

Though unknown,

Your most humble admirer,

T. B.

“ P. S. I have, by the method I have taken, effectually prevented that foul practice in my school; and, the better to inculcate the danger of it in the minds of the youth under my care, I have collected the injuries and sad instances you have taken notice to have accrued thereby, together with the wholesome admonitions therein laid down and turned them into Latin, the more to be observed: and to oblige the head of every form to read audibly to the rest, such a part as I appoint, twice in every week, to raise a detestation in them of it; and I could wish that every other school-master in the city and country would do the like.”



To the worthy Author of *ONANIA*.

“ SIR,

“ I AM an utter stranger to you, but yet could not forbear to let you know that I had long observed an advertisement of your little book, called *ONANIA*, against Self-Pollution, sold for Three Shillings and Six-pence, by Mr Corbett, a bookseller, near Temple-bar, but had no curiosity to see it till within these two or three weeks that I heard it commended by one that had read it; upon which I writ to my bookseller in London, to get one of the new edition and send me. When I entered into it I could not leave it till I had read it through, and being a schoolmaster, and having several times surprized both my boarders and other scholars at the practice which your book justly reprehends, I read to them, as occasion offered, those paragraphs, wherein you so wisely and truly condemn the enormity thereof, insomuch that, together with the letters shewing the sufferings of many youth thereby, I have reason to believe it has deterred them all, even to a single boy from that practice for the future. My spouse has a sister in the same city where I dwell, that keeps a boarding-school for girls; and she having told her several times, with concern, of some vile practices that way in the elder girls, whom she has caught; I got another of the *ONANIA*, and sent it her by my wife, first turning down the parts of the book that relate to that sex, and which I hear has had a very good effect, as it has drawn them into a confession of that abominable crime with tears, and resolutions to abandon it for the future. But what, Sir, amazes me most is, that any of either sex, as your book takes notice of, should pursue such vileness in a married state, when the man and wife bed together, and there is no impediment in the one or the other to hinder the lawful enjoyments. This makes me to be the more of the opinion of the dignified clergyman, who in his letter in the preface of *ONANIA*, says, “ That it ought to be read by all sorts of people, of both sexes, of what age, degree, profession, or condition

tion forever, guilty or not guilty of the sin declaimed against." And, I say, it is a pity but that every man, woman, or child in the nation, that is capable of reading and understanding it, should have one of them, as it contains the best rules for chastity, and admonitions founded on reason and scripture, that is possible, to deter from the enormities of the flesh. I heartily wish it may have with all, the same success it has had with the youth of both sexes under mine and my sister's care.

SIR,

Your most humble servant,

Sept. 18, 1734.

T. R."

To the Author of ONANIA.

To be left at Mr. CORBETT'S.

"Most worthy SIR,

Oct. 18, 1739.

"I AM one amongst that unhappy number, who have been guilty of that most abominable sin of Self-Pollution, to the detriment both of my body and soul. It is now about four years ago since I first saw your excellent book, the reading of which put me into a very great concern, to think that I should be guilty of a sin so long, which had brought me into so deplorable a condition; though my case was so bad, I was resolved not to make any one acquainted therewith, but by fasting, and other methods recommended in your book, to abstain from that vile practice: But alas! in a little time I was troubled with nocturnal pollutions, heat of urine, was very costive in my body: In this most sad miserable condition I went on, till such time I was obliged to make my case known to a surgeon, who, upon sight of my members, told me that I had got the Foul Disease from some naughty woman; but I can appear to Almighty God for my innocency, who knows the secrets of all actions, that I am an utter stranger to the carnal knowledge of any woman. I took several things by his directions, and have taken several bottles of your Strengthening Tincture, which I have



I have found some benefit from; but as I still labour under very great disorders, you knowing the particulars of my case, fills me with hope you can prescribe that which may recover me.

“ I have a weakness in my testicles, my right one is small and weak, but the left one is longer; there is something hard in the vessels, which I suppose to be the semen fallen into it, which is very hot, and gives me a great uneasiness; my yard is small and weak, have very seldom an erection, my urine is very hot. I have the piles very often, which I take to be owing to the weakness of my body; my nocturnal pollutions are but seldom to what they used to be; I am troubled with flushings in the face; all these things gives me a deal of trouble, dreading what may be the consequences. Dear Sir, I desire you to leave your answer with the bookseller, whether you have known any in my case cured; if so, pray direct me to those of your medicines mentioned in your book, that may be most proper for my cure. I shall not be ungrateful. Let your answer be directed as I subscribe myself,

Your's,

ONUS, A. C.

“ I am about twenty-three years of age.

“ Pray leave the answer with the bookseller, till called for by the person who brings this.”

In answer to this letter, I advised the patient to take the Strengthening Tincture, and the phials of the Restoring Drink, which upon his request, I sent him accordingly; and after he had taken them for a while, he sent me the following letter of success.

## To the Author of ONANIA.

“ Most worthy SIR,

Nov. 29, 1739.

“ I Received the basket in which was every thing according to your account, and have made use of them according to the directions of your book, and have found a great deal of benefit, viz. My urine is not near so hot as usual, and I make it more freely, though there continues still some sharpness: my right testicle is now much bigger, my left is not so hot as usual, nor hangs down so much (for which the truss is of great service to me) my spermatic arteries are much strengthened; do find that my blood and spirits, and my whole constitution is much amended: I have a good stomach to my victuals and begin to grow fat. Your medicines gave me one or two stools a day; the Restoring Drink being gone two or three days sooner than the Tincture, I have taken it alone, since which I have been more costive in my body; do beg of you to mention what sort of diet is most proper for me, and whether smoaking is prejudicial or not. Dear Sir, I beg you to judge of my case, and send whatever may be more necessary to recover me, and that it may be left directed as I subscribe myself, on Thursday, being the second day of December: I beg of you that it may be left at the bookseller's that morning by eleven or twelve o'clock at noon, at about which time there will be a person call for them, and pay the charges as directed. I do humbly thank you for your advice, &c. which have been so serviceable to me; do hope it will please God, in his goodness, to bless those further means that may be made use of to my perfect recovery. Please to tell me what will be the signs of my thorough recovery. I subscribe myself as before,

Your most obliged

Humble servant,

ONUS, A. C.”

This patient finding great benefit by the said Tincture and phials, I advised him to go on with them a little



little longer ; which he did, and then he sent me the following letter.



To the Author of ONANIA.

“ Most worthy SIR, Jan. 3, 1739-40.

“ I Received yours, &c. in the basket, all which I have since made use of, do still continue to be better, more strong, active and lively. I have a good appetite to my victuals, and sleep well ; but still there remains a heat in my left testicle, and some sharpness in my urine, which I hope in time will wear off. My teeth are bad with the scurvy, I do suppose, being loose, and the gums very much ate away. I desire you to send me whatever more may be necessary for me, though I am unspeakably better in every respect ; yet I am sensible I am capable of being in better health, by your advice and medicines, which I hope by the blessing of God I shall soon see. I observe you mention in your book the Prolific Powder and Balsam, which I have not made use of, which, if you think proper for me, I desire you to send it. Was I well, I have a great desire to enter into the married state ; do desire to know how long it may be proper to stay before I engage in it. I heartily thank you for your care and trouble, and do desire that the medicines may be packed close up, at the bookseller's, against Tuesday morning, by nine o'clock, at which time the bearer will come and pay for them, as wrote on the direction. I am, as before,

Your for ever obliged,

Humble servant,

ONUS, A. C.

“ I have pollutions but very seldom, but very often strong erections.”

Upon this Letter I sent him what he wrote for, by which he was compleatly restored.

NOTE,

**NOTE,** The two medicines mentioned in page 40, 71, foregoing, are to be had by the author's appointment, now only by E. COOKE, at the Royal Exchange; and C. CORBETT, near Temple-Bar, Fleet-Street, who sell this Book; the first of which is to be asked for by the name of

## THE STRENGTHENING TINCTURE.

The other by the name of

## THE PROLIFIC POWDER.

And are now both so much improved to what they have hitherto been (as will easily be perceived by their taste, smell, and colour, as well as effects) that it is presumed, no medicine, for the purposes intended, can be more judiciously contrived or efficaciously adapted.

They are now, I say, only to be had at the said Mr. COOKE's shop, as directed above, and will be delivered to any messenger sealed up with the same seal as here in the margin, whereby they can never be either counterfeited, altered, or diminished.



And are each of them to be taken in the several cases mentioned, according to the following directions, viz.

Of the Strengthening Tincture fifty drops, which is about a teaspoonful (shaking it well first) dropped or poured upon a little powdered sugar in a spoon, which will make it into a sort of paste, and, when you have swallowed it down, drink immediately after it a dose of the Restoring Drink, which will be by and by spoke of, taking it the last thing going to-bed, having supped at least an hour before, and also the first thing in the morning, fasting for near an hour after it, and then you may eat and drink, and go abroad as usual.

This



This Tincture is of an alterative, balsamic quality, whereby it not only regulates and amends the whole mass of juices, and corrects the acrimony of the humours, but prevents the falling down of them upon the glandules of the ur  thra, and parts contiguous, which cause gonorrh  as, gleetings, emissions of seed upon stool, or in making of water, nocturnal pollutions, external redness, or ouzings of the mucus, or a moisture in men, as well between the glans and preputium as from the passage, which being harboured there, spreads a white furriness upon the nut, and the insides of the prepuce, and sometimes smell rank.

In women it falls on the glans in the vagina, causing the whites, a bearing-down or relaxation of the womb, pain or weakness in the back, and inward wastings and decays, which, by its restraining, balmy, and more than common healing, agglutinating virtues, this medicine prevents, as also the undue shedding of the seed or mucus in either sex, which latter, in the weaknesses mentioned, does almost continually issue or ouze from those glands, and parts adjoining, and by degrees much impairs nature.

It at the same time corroborates and confirms the tone of the parts, that very seldom, if ever, any relapses ensue, unless upon some remarkable hurt received, or fresh irregularity committed to occasion them. And what further adds to its excellency, and renders it vastly more valuable, is, that it is the most certain remedy known, and, by reiterated experience, proved, to help or forward conception, and prevent miscarriages in women, though they had never conceived for years together, or when they had, have miscarried several times before. For this it is held in esteem by many midwives, who, for those exigencies, keep it always ready by them. And besides its being a very pleasant medicine to take, it is perfectly agreeable to the stomachs of every body, and is, in all respects, a comfortable and generous cordial.

The price is half a guinea the large ounce bottle, being somewhat bigger than they used to be: Two or  
three

three of them most commonly cure, unless where the case has been of long standing, and the glands and seminal vessels very much debilitated, and then a bottle or two more of it may be required.

The physician that imparted this and the other medicine spoke of, said also, that if either sex would, in all the cases mentioned, during the taking of this Tincture, drink of the Decoction, and likewise make use of the Injection following, they would very much expedite and facilitate the cure.

The Decoction is this.

Take archangel flowers dried, six handfuls; cypress roots and galangal roots, both bruised, of each two ounces; bistort roots bruised, an ounce; roots of osmond royal, cut small, two ounces; red rose leaves, four handfuls; isinglass cut small, three ounces; boil them all in eight quarts of water till it comes to six quarts, strain it, and drink of it a quart a day, viz. half a pint in the morning, an hour or two after you have taken the Drops; a pint at noon with your dinner, and half a pint at night, an hour or two after you take the Drops, either warm or cold.

The Injection is this.

Take sugar of lead, a dram; white vitriol, a dram; roch allum, a dram; powder the vitriol and allum, and put them, with the sugar of lead, into a pint and a half of smith's forge water, then pour them into a digesting glass, and set it in a moderate sand-heat, close covered, for ten days, then take it out, and, when it is cold, add spirits of wine camphorated, three spoonfuls; shake them well together, or filter it, or let it well settle; then pour off the clear, which will be as fine as rock water. It is to be used by men three or four times a day, with a proper syringe, and by women with a womb syringe, as often; and if it be injected so warm as easily to be borne with, especially by women, the better. If it should smart much, or give any uneasiness, it may be weakened with a little more of the smith's forge water.



water. These two medicines will be got made up at a small charge by the bookseller. In many cases I have observed, that the Bath or Bristol well water, with the Tincture, to have had the same effects, and in some people more than the Decoction, by only drinking a pint at several draughts, after every dose.

But as experience is the best schoolmaster, I must admonish those of my readers who may stand in need of physical assistance, that, since the publication of the Sixth Edition of this book, I have (in order to bring the cure of the disorders and infirmities spoken of into as narrow a compass as possible, as well in regard to dispatch as expence) prepared a pleasant drink (to be asked for by the name of the Restoring Drink) to be taken with the Strengthening Tincture, as before-mentioned, which, by many trials and observations, I have found to answer all that can be expected by, and be vastly preferable to, either the above Decoction, or the Bath or Bristol water, by only drinking half a pint of it (shaking it very well first) every night and morning, after the Tincture, as before directed, which, as it will more immediately convey the efficacy of the Tincture to the parts affected, and will be a better vehicle by far, and of more service than the Decoction, or any other vehicle, in speedily compleating the cure, I cannot but recommend it to be taken instead thereof, without taking or using any other medicine at all except the above Injection, whose use in gleet in men, the whites and other womb weaknesses in women, is advised to, as mentioned in this book. This Restoring Drink is also to be had at the said bookseller's, at four shillings a flask, each holding about five half pints, and is sealed up with the same seal as the Tincture. But yet,

Note, That though of this Drink the bookseller has sold very large quantities, which have been owned to him to have had the expected effects, yet the bulk of several flasks (many having had them by dozens at a time) having been complained of by most people, and even of single ones, as not being so portable, and consequently not of so easy or

or private conveyance; the Author has now so contrived and ordered the ingredients compounding it, that they will not fill above a quarter of a pint phial, (which may be carried away in the pocket) and which by being well shook, and poured into an empty Spaw water flask, or any other bottle that will hold about five half pints, and then filled up with fair water, and well shaken together, makes the aforesaid Restoring Drink, of the same goodness, and in the same perfection, or better, (as by this means it will be always fresher, and keep longer, than it used to do in the flasks) and will answer in every respect, the same as that did, and is also to be taken after the same manner. These phials are sealed up with the same seal as is the Tincture, and as the flasks used to be, and are to be had only of Mr. Corbett, and E. Cooke, booksellers, named in the title-page, at the same price of the flasks, viz. four Shillings each phial; and is to be asked for by the name of a Phial of the Restoring Drink.

And as the real efficacy (as well as conveniency) of the phials, and the Strengthening Tincture, taken together as directed, has been, to numbers of people, exceedingly considerable; even in doing all that was necessary and could be expected, in first rectifying the disorders of the body, and then restoring in the most excessive weakening imbecilities of the seminals and genitals, which those who, by the immoderate practice of Self-Pollution, &c. had brought upon themselves, I could not but again, and can hardly sufficiently enough recommend them; and among the many letters acknowledging their virtues and good effects, in some of the worst cases that have been sent me, I cannot help inserting the following as a specimen, which came to my hands whilst ONANIA was reprinting in the press. I shall first give the reader the letter of the patient's case, and then the two he sent me after he had taken the said two medicines.



To the most worthy Author of ONANIA.

“ SIR,

London, Feb. 2, 1739-40

“ **W**ITH humble submission, beg leave to trouble you with these few lines, as follows.

Sir, I am one of those unhappy young youths, that have injured themselves by that most abominable practice of Self-Pollution, of which I do earnestly repent, and am heartily sorry. Sir, the first time that ever I knew any thing of that most heinous sin, I was about my seventeenth year, when I was shewn by a man that was old enough to have been my father; he was at least fifty years of age; not only that, but the detestable sin of fornication, which practice I committed about twenty times; the very first time I committed it I got a small damage, of which I got soon well; and about half year ago I got another, which proved more fatal than the other, for it was for the space of four months before I got well; but having met with your well-penned excellent book against Self-Pollution, and such like sinful practices, in which I found some cases in relation to mine, which puts me in a great deal of terror, thinking what damage I have done my poor soul and body, being ignorant of it before. I have for this three quarters of a year, pimples continually going and coming upon my face and head, and some parts of my body; I am apt to squeeze them, and comes a white matter, then follows a water; I have had several upon my members as big as grey peas. I am troubled with sad dreams, so that I cannot get my natural rest. I have had nocturnal pollutions about six times, all within these twelve months, none before. My memory I find is something shorter than usual; my secrets are very weak to what they used to be, and I have not such a force with my water as usual; my nut under my foreskin is full of small pimples, about the bigness of pins heads; it is very sore, and very much inflamed. I have had for this year and half, a great scalding in my water, and is generally very foul, and small things swimming about in it. I feel no manner of pains about my body, which makes me to think it is much the better.



ter. I am now about my twentieth year; it is about three years since I have followed this most horrid practice, sometimes twice a week, sometimes thrice, sometimes twice a fortnight, and sometimes once in three weeks. O abominable sinner against my blessed Maker! Therefore as I do here, in the presence of Almighty God, solemnly and truly declare, I never will follow that detestable practice any more; if I had but known the consequences of it, I never would have done it. Sir, I beg that you would be pleased to give me what directions you think proper for the cure; there is a great many good directions in your book, I do believe; but, Sir, if you please to tell me how many bottles of Tincture will do, or whether I need use all the things that your book mentions. Sir, I am an apprentice, and have a year and a half to serve of my time, my friends will allow me but little money, but I have saved up two guineas in my apprenticeship; herein, Sir, I have inclosed half a guinea to you, hoping that you will be pleased to accept of it, and, when I am out of my time, I will be sure to make you amends, and you shall ever have the hearty prayers of,

Your humble servant, unknown,

J— C—.

“ Pray, Sir, direct for Mr. E—, at Mr. Corbett’s, and I will call or send on Saturday next for it.”

Upon this patient’s taking the Strengthening Tincture, and phials of the Restoring Drink, which I advised him to begin with, and continue for a while, he sent me the two following letters of their effects.

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To the most worthy Author of ONANIA.

“ SIR, London, Feb. 23, 1739-40.

YOURS I received the 8th instant with great joy and thankfulness, and to my great satisfaction, as soon as I received yours, I began with the Tincture, and phial of the Restoring Drink. I have



took one bottle, with four phials of the Restoring Drink, and I do find myself much amended, which I do return my hearty thanks for. I was not willing to proceed any further, before I let you know how it is since I have begun with your directions: I have had three nocturnal pollutions, which I never had but six before; but as you say, in your ONANIA, lying upon the back is a very great friend to that, for every time I had them I was upon my back; but I will take care to prevent it for the future: My water is still the same, foul, with things swimming about in it, and the pimples of my face are not yet abated, but, to my thinking, encreases, but much smaller than usual. I find myself stronger, brisker, and livelier, and those parts that were much weakened are now become strong and well, to my thinking. But, Sir, I am the most concerned as possible can be, because I am not at this time in a capacity to make you amends: I do thank you, Sir, for the good you have done me, I never can make you amends; and, had it not been for your Christian-like book, I might, consequently, have followed it to my life's end: But, Sir, in a small time, when I am of age, I then, Sir, shall be more able, for now I am allowed but very little money. I hope, Sir, you will be pleased to further direct me as you think proper, and, Sir, you shall ever have the hearty prayers of

Your most humble servant,

J— C—.

“ Pray, Sir, be pleased to direct as before, for Mr. E—, to be left at Mr. Corbett's till called for.

“ Sir, I forgot to put this in the foregoing, the scalding in my water is much abated; but if I chance to drink a dram, or any thing strong, it comes very violent; but when I have taken the phyfic, as soon as it takes effect it is gone, which shews the goodness of the phyfic, and I hope it will take it quite away.”

To the most worthy Author of ONANIA.

“ Worthy SIR,      London, March 9, 1739-40.  
 “ **Y**OURS I received the 24th of last month, with great joy and satisfaction, which I humbly thank you for. Sir, I took your advice according to order, and find myself much amended in this bottle, as well as in the other. I have had no nocturnal pollutions since I took this last, as I had six before; my water is very clear, hardly any thing to be perceived in it: The pimples of my face are almost gone, but sometimes come a great hard pimple, and long before it breaks; but I have had none of them this four days, makes me think they are gone; my yard is in good order, but a little reddish. I do find myself very strong and hearty, and sleep well, without any troublesome dreams, as I used to have, and feel no pains at all about me, but all well to my thinking; and, Sir, I hope you will be pleased to further advise me what I had best to do in the case, whether I must take any more or not. I hope, Sir, you will be pleased to send an answer to this, to be directed as before, for Mr. E—, to be left at Mr. Corbett's till called for. Sir, I hope you will be pleased to pardon the imperfections of my writing, and you shall ever have the hearty prayers of

Your most humble servant,  
 J. C.”

Of the Prolific Powder, (which is a great specific, and is now very much improved to what it was) one paper is to be taken mixed up in a coffee-dish, with seven or eight spoonfuls of the strongest mountain wine that can be got, the last thing going to-bed at night, supping an hour before, and also the first thing in the morning, fasting an hour after it, without observation as to diet; but only that if nutritive foods be eaten often, as eggs, candied eringo, jelly broths, soups, artichocks, lobsters, cray fish, oysters, cavair, chocolate, fago, and the like; and also strong, generous, and rich wines, with the Spaw water, be drank, the better; or

M 3

a strong



a strong decoction of pine-apples, or osmond royal roots in water, which have also a peculiar agglutinating property of curing the whites in women, and strengthening the womb, and between whiles some sound, good home-brewed ale.

This powder has no sensible operation, but yet enriches, comforts, and nourishes the parts of generation in both sexes, furnishes them with seed, and invigorates them; it having been experienced to be a very great restorer of nature, even when feeble, decayed, and almost spent; those that take it will soon perceive its noble effects, by its remedying impotencies in men, judged incurable, and infertilities in the fair sex, when they have been supposed to be barren, and will be still more effectual, and the better brisk up and enliven the generative faculties, if they be taken in the afore mentioned phials of the Restoring Drink, a full quarter of a pint (shaking it well) with each paper, in the room of the mountain wine, mixing them well together, and another quarter of a pint, drank by itself, after it. It is sealed up as aforesaid, in papers, 24 in each parcel, price 12s. and must be continued till the patient is well, which will be sooner or later, according as is the nature or degree of the case. Where there is no ill conformation of the parts, a cure may be depended on; but where the blood is vapid, and the act of generation performed without any delectable sensation, as is often the misfortune of some in both sexes, it is a sure sign of a deviation from the natural state, and therefore little or no help is to be afforded: But where the impotency is only for want of seminal matter, it may be supplied with balsamics of the most nutritious particles similar to the seed, and that is easily done by medicine, diet, and cordials, which are generous, and truly prolific, will circulate the fluids with active principles, and restore the lost tone of the parts; the two first, viz. medicine and diet, have been recommended; but, that nothing might be wanting to render them as effectual as possible, and procure all due nourishment, the same physician, that imparted the medicines, has likewise, for the sake of those that are, as it were, quite worn out,

out, communicated the two following prescriptions, which, he assures the author, will inspire, and give new life and vigour to the deficient and debilitated parts.

Take of the best palm sack, six ounces; of jelly of hartshorn, three ounces; essence of ambergrease, ten drops; chocolate, all nut, half an ounce; black pepper finely powdered, one scruple; essence of satyrion, twenty drops; confection of alkermes, a dram; essence of cantharides, twelve drops; volatile salt of vipers, ten grains; white sugar-candy, three drams; dissolve the chocolate and sugar-candy in the sack over the fire, but not to boil, and when it is cold, add the other things, with the yolks of two eggs; mix them all together very well, and drink it at one or more draughts every morning at breakfast time, an hour or two after you have taken the powder, repeating the same at night about the same distance of time before you take the powder, continuing it so every day during the whole time the powders are a taking.

This Cordial Draught will be found an exceeding comforter and nourisher of the genital parts in both sexes, will replenish all the defects, or want of seminal matter, which it also enriches and spiritualizes. But as many may not know where to get the three Essences, and volatile Salt named in it, in their perfection, or care not to have the injection made up by any apothecary they know, it may not be amiss to inform them, that they may be had, faithfully prepared, at any chymist's or apothecary's shop.

As in men a deficient ferment in the testicles very often incapacitates them, and as in the fair sex, thro' a natural coldness in their parts, generation is hindered, they should both, whilst they are pursuing the directions above given, anoint with the following delectable Balsam, which mightily irritates, warms, and strengthens the nervous and musculous parts, which administer to the act, and will hasten the cure.



Take oil of mace, by expression, two drams; Peruvian balsam, one dram; oil of nutmegs, oil of cloves, of each six drops; musk, eight grains; civit, ten grains; essence of cantharides, and essence of ambergrease, of each six drops; mix them all together very well upon a tile, without the use of any fire, and with it let both sexes anoint the parts, intra & extra, every night going to bed, and in the morning also; and if, at the same time the man would use cold-bathing, it would in a superlative degree make him amends for his trouble; for, as Dr. Baynard, whom I have mentioned before, rightly says,

“ Cold-bathing has this good alone,  
 “ It makes old John to hug old Joan,  
 “ And gives a sort of resurrection  
 “ To buried joys, thro’ lost erection,  
 “ And does fresh kindnesses entail  
 “ On a wise tasteless, old, and stale.”

Thus have I taken notice, I think, of every thing requisite in cases of impotency and sterility, and recommended the most proper medicines, as well for external as internal use: But as oftentimes the deficiency or want of seed is more the occasion of such complaints than any thing else, and being willing to omit nothing that might contribute, or prove useful, to either sex, be the cause from what it will, I shall not think my time ill spent, nor will the reader, I hope, believe his patience too much trespassed upon, if I am something more particular in what may be reckoned as auxiliars in the generating or increasing of seed; nor can I do it better, or from a greater author, than the sagacious Herman Boerhaave, late physic-professor in the university of Leyden in Holland, who has enumerated all of that tribe, which serve as well for diet as medicine, in a chapter of his book *De Viribus Medicamentorum*, under the title of Medicines that generate Seed: Nor can I put what he says on that head in better words than the translator has given us; for which reason, I shall transcribe the whole chapter verbatim, as it is handed down to us, and is as follows.

“ This

“ This chapter consists of such medicines as increase feed, and promote its secretion ; but we are ignorant how the animalcules in the seed are generated. Leeuwenhoeck tells us, they are not to be found in any part of the body but in the male sperm of all animals, which is separated in the testicles, and are like so many tadpoles, of a prodigious number, swimming every way in the seed, with incredible briskness and activity. That they are not to be found in the liquid of the Prostatae is evident from castrated animals. Now there are four things which augment the seed.

“ First, All such things as augment chyle, milk, and blood, increase also the quantity of seed, and excite venery. Milk, taken in large quantities, is a great breeder of seed, and render persons more salacious than wine or spices. Hence they who eat much of vegetables, eggs, or milk, are very much addicted to venery

“ Secondly, All medicines which convey a more abundant quality of chylous blood towards those parts where the genital liquid is prepared ; to this purpose fomentations, bathings, frictions, emplastics, balsams, made of spices, are very conducive ; as also oil of rue and euphorbium, plaisters of melilot ; these will increase sufficiently the spermatic juice. The following things are much commended by the Italians as specifics, who are much admirers of such delicacies, viz. all balsams, emplastics, composed from sea-southernwood, buffwort, calamint, sweet-scented dittany of Crete, loveage, which are commended as salacious herbs ; parsley, favine, savory, especially that of Crete, thyme, wild thyme, Nepenthe, wild marjoram, as that of Crete, where animals are most salacious ; pepper, eringo roots, hedge mustard, are great provocatives to venery, as are also compounds from these herbs made up in decoctions, lotions, cataplasms, and ointments.

“ Thirdly, Such things as cause a vehement stimulation in the liquids ; as all aromatics stimulate the nervous juices : Thus onions, garlic, and leeks, are great incentives to lust, which is evident from those persons who



who eat them frequently, as the Persians and Egyptians do, who are much given to venery, and are scarce satisfied with one woman; hither belong all aromatic gums: Thus we see hypocondriac people, to whom we have given for resolving obstructions, by taking them often, become very salacious, as myrrh, aloes, galbanum, opponax, sagapenum, tachamahac, bdellium, &c. also balsams, as capivy, &c. if these be used too much, will cause a priapism, and excite an abundant secretion of seed; hither also belong all natural salts except nitre, all volatile salts, especially those that are oily, and oily spirits, as of wine, which operates chiefly by stimulation, soaps, all diuretics, chiefly by water excepted, castorium distilled aromatic oils, which operate two ways, either by increasing motion, or by irritation.

“ Fourthly, There are specific provocatives to venery which act upon bodies not fitly disposed, as seeds of dill, vetches, satyrion, concerning which see Dioscorides; the brains of sparrows, and the stones of salacious animals, as of cocks, lambs, &c. are very much commended, as likewise the glandules of animals, which are of a simular nature to the testicles, as those which grow in the asperia arteria of calves, all which are so beneficial as they generate good chyle; ultiocimus, a small sea fish, which, if eaten, is said to cause such an incitement to venery, as to induce a satyriasis, or continued erection of the penis: But I am of opinion, that that effect doth not depend so much upon the fish as upon those things which are taken with it; for it is generally eaten with pepper, salt, galangal, &c. A milk diet may be proper, because the generation of seed depends upon a good chyle.” Thus far the great Dr. Boerhaave.

I well know, that there are other things too commonly taken and used by lascivious people, which, in a very powerful manner, will stimulate nature, and provoke, in both sexes, an immediate inclination to the venereal act, of which I could mention several; but besides their unwarrantable use upon a religious account, the sole end such means can answer, is only the purchase

purchase of a short pleasure, which, by being so procured, more strains, damages, and debilitates the spermatic vessels and nerves, than twenty times as much as is prompted only by natural incentives. Etmuller, a noted physician, observes two ways of contributing to venery; one is by such things as have been named, which strengthen the parts, and increase the quantity of seed; and the other, such as the warmer aromatic, which only, like a spur, stimulate and inflame the desire, without adding to the ability of performance.

I intended here to have concluded, without saying any thing further; but whilst the foregoing sheets were printing, I have received several letters worth notice, and more especially one, as follows; in which I am pressinglly desired, as the reader will see by it, to set forth the heinousness of fornication and adultery, that the mistaken silence I am charged with concerning them, and the prolixity with which I treat the sin of Self-Pollution, might not mislead the unwary reader.

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To the commendable Author of ONANIA.

SIR,

Oct. 20, 1732.

“WITH incredible pleasure have I more than once perused your little, but most excellent book about Onan’s sin. Whether my son, my dear and only child, ever was guilty of that unnatural and filthy practice, God knows: But almost ever since he has been at the state of manhood, which is eight or nine years, he has lived in continual adultery and fornication, which I take to be worse; and has well nigh distracted and broke the heart of me his tender father, and his mother’s also, who alas! poor woman, does not know so much of his naughtiness that way as myself. I have argued the case with him, and admonished him with tears in my eyes, but nothing will reclaim him. It is a practice, which, he says, he cannot deny himself or live without, nor will he ever marry, he declares, whilst his father or mother lives, and protests, when



when often put to him, that he is not married. He never drinks, nor is he extravagant in his whoring, because I know of every penny he has, which is sufficient for any single gentleman; nor does he game, or keep bad hours, or swear, or is in the least undutiful, excepting his not hearkening to our advice in avoiding wenching. He is conscious and devout at church, never out at nights, at home constantly at nine, exceeding diligent in my business, and, in every respect, excepting his whoring, as compleat a gentleman as any in London, of admirable address, and of excellent sense. He will not hearken to reproof, but insists upon being indulged in this one passion, as he says. He is heir to large possessions, and we would fain he should marry, and live commendably. A fine young lady of 17000*l*. fortune he has lately refused, of the brightest parts, and honourable family, which surprizes every body. What is to be done? Pray, good Sir, advise me; and if you will be pleased to do it in your next edition, with the same prevailing arguments against adultery and fornication as you have against Self-Pollution, I shall hope it may work upon and reclaim him, for I can engage him to read it, and shall be infinitely obliged to you for it; and if you shall be pleased so to blacken that sin, and shew the happinesses in marriage, as the scriptures will furnish you with texts, as that it should have an influence over him, to lay aside and abandon the abominable and sinful practice which he lives in, and thinks you have in your Sixth Edition, (which he has read as well as myself) rather encouraged than declaimed against, I will make you a handsome present, worth your acceptance; and there is no doubt, Sir, but such a discourse will gain you praise, as it will be of excellent service to the world in general, as I trust in Almighty God it will be in particular to my poor deluded, or rather infatuated, yet doated upon son. I am,

Sir,

Your unknown humble servant,

DIVES.

“I have no objection to your printing this letter, if you think fit.”

The

## The ANSWER.

“ SIR,

“ I Take your letter, by the stile of it, to be wrote with sincerity, and the matter of complaint to be real ; and shall be heartily glad, if any thing I am capable of saying, may have the wish'd for success, which is all the reward I shall think I merit. As I shall quote scripture for every thing contained it, in your son, for whose benefit it is designed, if he believes the word of God, (as, by his devoutness at his church, one would think he does) and has not totally abandoned himself to all that is good and sacred, must, from what he will find, meet with checks of conscience, and conviction for this one sin, (as he calls it) if not reformation, in the reading it ; and be made sensible, if he is not so already, that in the practice he allows himself, and seems at present resolved to persist in, he greatly wrongs his own conscience, highly offends his Creator, and, directly contrary to God's express command, is guilty, to the last degree, of undutifulness and disobedience to his tender and indulgent parents.

“ I have already shewn, in the former editions, and now again in this, pages 99, 100, my abhorrence against those sins, with the reason why I had not spoke of them before ; and answered every thing that, with the least shadow of justice, can be objected to me on that head. But, as my great aim is to promote the temporal good of the society, as well as the eternal welfare of mankind, by exposing all manner of uncleanness in general, I shall employ some remaining pages in demonstrating, from the word of God itself, how abominable all fornicators, as well as adulterers, are in the sight of God ; and endeavour to undeceive the vain and voluptuous, who look upon all the effects of concupiscence as venial sins, and imagine the commands to preserve chastity, and mortify the flesh, to be only a scarecrow to keep the vulgar in awe, which the wiser sort, and people of fashion, need not to have any regard to.

“ When



“ When, after reading the scripture, we soberly consider the the precepts contained in it for a holy life, the plainness in which they are delivered, and the woe and everlasting misery denounced against the transgressors of the divine laws, it is surprising how people in their senses, who pretend to believe the Bible, and to be Christians, should dare to make a mock at sin, or set light by the least neglect of their duty : yet, so strong are the allurements of the flesh, and so powerful the force of lust, that they can blind men from the most obvious, as well as weighty considerations, and make them outwardly ridicule what, upon self-examination, they must find they are inwardly startled at.

“ Would men be so sincere, as to own the violence of their passions, and complain of the difficulty they found in subduing them, they might be assisted with wholesome counsel, and made more capable of governing their unruly nature : but to deny plain facts, and make slight of things that are of the greatest moment, as if fornication was a trifling transgression, puts them in a state of reprobation, from which there can be no delivery. They are miserable, and run headlong into the way of perdition, that give ear to those easy casuists and impostors : it is to them that St. Paul speaks in his epistle to the Ephesians, chap. v. ver. 6. “ Let no man deceive you with vain words ; for because of these things cometh the wrath of God upon the children of disobedience.”

“ Can we think on the infinite purity of God, and make any doubt that he is offended at uncleanness ? “ Keep thyself pure,” say the same apostle ; and again, “ Unto the pure all things are pure ; but unto them that are defiled nothing is pure, but even their mind and their conscience is defiled,” 1 Tim. v. 22. Would you you have this enlarged upon, see what St. Paul says in his first epistle to the Thessalonians, chap. iv. ver. 3, 4, 5, 7. “ For this is the will of God, even your sanctification, that ye should abstain from fornication. That every one of you should know how to possess his vessel in sanctification and honour. Not in  
the



the lust of concupiscence, even as the Gentiles, which knew not God; for God hath not called us unto uncleanness, but unto holiness." And again, in his epistle to the Colossians, chap. iii. ver. 5, 6. "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, &c. for which things sake the wrath of God cometh on the children of disobedience." In his epistle to the Romans likewise, chap. xiii. ver. 13. "Not in chambering and wantonness. Walk not, (says he) as other Gentiles walk, who, being past feeling, have given themselves over to lasciviousness, to work all uncleanness, with greediness," Ephes. iv. 17, 19. And to the first of the Corinthians, with emphasis, "Flee fornication," chap. vi. ver. 18. Mind the occasion he gives for it in the same verse: "He that committeth fornication sinneth against his own body." And in the 13th verse aforegoing, "Now the body is not for fornication but the Lord, and the Lord for the body. Ver. 15. Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid." In another place, viz. 1 Cor. iii. 16. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" And in the same to the Corinthians, chap. iii. 17. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

"Sodom burnt with unnatural lusts, and the Lord burns them up with the flames of unnatural fire," Gen. xix. 24.

"But if any are such reprobates as that the injury done to the soul, and the danger of being cast into the lake that burns with fire and brimstone everlastingly, for the sake of carnal pleasures, will have no weight, let them consider what detriment in this life, the filthy practice of Self-Pollution, and the uncleanness of fornication and adultery, brings on and exposes the body to. I have, in several other places of this book, particularly



ticularly set the same forth, and which, one would think, are sufficient to make the guilty look back with abhorrence on their past crimes, and deter them from committing the same for the future.

“ Eusebius tells us, that Maxminianus, one of the Roman emperors, abused his body so to the gratification of his lusts, that that part which he most abused became the subject of such a stinking imposthumation, that his physicians chose rather to be put to death by him than to approach near him.

“ Nothing is more manifest, than that the New Testament enjoins a stricter morality than the Old; yet even there God said, “ There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel,” Deut. xviii. 17. That fornication as well as adultery, was criminal even among the Jews, we may learn from Job, chap. xxxi. 9, 11, 12. “ If my heart has been deceived by a woman, or if I have laid wait at my neighbour’s door, this is an heinous crime, yea, it is an iniquity to be punished by the judges : for it is a fire that consumes to destruction, and would root out all my increase.”

“ Man might have reason to complain, if carnal desires, how violent soever, were always to be withstood, and never to be indulged upon any account whatsoever : but God requires no impossibilities; he has given us a remedy in marriage, which is not only lawful but likewise honourable. “ Marriage is honourable in all, and the bed undefiled, but whoremongers and adulterers God will judge,” Heb. xii. 4. And that matrimony was not only instituted for the sake of propagation, we may learn from St. Paul, who gives us another reason for it in express words, “ To avoid fornication, let every man have his own wife, and every woman her own husband; for it is better to marry than to burn,” 1 Cor. vii. 2, 9.

“ But those who refuse to enter into the state of matrimony, have no allowance to justify their carnal desires,

desires, and their very thoughts, if we believe the gospel, may be criminal. "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart," Matt. v. 28. Men may flatter themselves as they please, but we are sure from the word of God, that neither fornicators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, shall inherit the kingdom of God, 1 Cor. vi. 9, 10. And, that "no whoremonger, nor unclean person, hath any inheritance in the kingdom of Christ and of God," Ephes. v. 5. The wisest man that ever was upon the earth, who had experienced more the pleasurable delights and ways of women than any man either before or since his time, declared at last, that "favour was deceitful, and beauty is vain; and all was vanity and vexation of spirit:" and adviseth, among the rest of his excellent precepts in Prov. vi. ver. 24, 25, 26, 27. "To keep thee from the evil woman, from the flattery of the tongue of a strange woman: lust not after her beauty in thine heart, neither let her take thee with her eye-lids; for by means of a whorish woman a man is brought to a piece of bread. Can a man take fire in his bosom, and his cloaths not be burnt?" And, in chap. v. ver. 8, 9, 11, 12, he exhorts to "remove thy way from a strange woman, and come not nigh the door of her house, lest thou give thine honour unto others; lest strangers be filled with thy wealth, and thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof?" And again, in the vii<sup>th</sup> chapter of Proverbs, the 22<sup>d</sup>, 23<sup>d</sup>, 25<sup>th</sup>, and 27<sup>th</sup> verses, "Let not thine heart decline to her ways: for her house is the way to hell, going down to the chambers of death. Thou goest after her as an ox to the slaughter, till a dart strike through the liver; as a bird hasteth to the snare, and knoweth not that it is for his life." And then in the Ecclesiastes, chap. vii. ver. 25, he tells us, that after he had "applied his heart to know, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness," he declares himself in the next verse thus,



“ And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands ; whoso pleaseth God shall escape from her, but the sinner shall be taken by her.” And Ecclesiasticus says, “ Give me any plague, but the plague of the heart ; or any wickedness but the wickedness of a woman.” Now regarding the other sorts of uncleanness spoken of, and warned against, through this whole book, that no scripture may be omitted to awaken and reclaim, if possible, the minds of the carnally prophane, and those who have given themselves up to sensual pleasures that way, let me add what St. Paul to the Romans says of the Almighty’s anger, and the reason thereof, against such sinners, in chap. i. ver. 24, 26, 27. “ Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies, between themselves ; and to vile affections. For even their women did change the natural use into that which is against nature. And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men, working that which is unseemly, and receiving in themselves that recompense of their error which was meet.”

“ But those who are little affected with the joys of heaven, and the love of God, if they have no regard to what a Christian has to hope for, let them have a care, and remember, that he that enters upon any unlawful act, either with himself, or with another, is guilty of all the consequences that may attend it, though he might not design them ; and at least reflect on what they have to fear, and the everlasting miseries that are prepared for them. Nothing can be more ample on this head than what St. Peter, in his 2d epistle, chap. ii. ver. 9, 10, 14, 15, says, and with whose words I shall conclude : “ The Lord will reserve the unjust unto the day of judgment, to be punished, but chiefly them that walk after the flesh, in the lust of uncleanness, and despise government ; having eyes full of adultery, and that cannot cease from sin. These, as natural brute beasts, made to be taken and destroyed, shall utterly perish in their own corruption : even as Sodom

Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire."



There being a spare page in this last sheet, and the following letter happening to come before it was wrought off, I took the opportunity of filling it up with it, and let the writer of it know that though what he would be informed of is, in general, cleared up in several places of this book, yet, in the next edition, to leave him without excuse, he may expect to find a particular answer to it.

" Worthy S I R,

" I Had the favour of seeing the tenth edition of your book called ONANIA, but therein, either (page 2.) through your choosing to be less intelligible, and leaving several things to the consideration of your reader, or through the weakness of your cause, your arguments prevail not ; though I cannot but acknowledge, that the too frequent use of Self-Pollution may be detrimental to several, as, no doubt the too frequent use of the generative faculty is to all, or at least most men : but I think all bachelors of thirty years standing have used it. Pardon this if I herein wrong mankind ; but I find (pages 135, 136) that one of your correspondents is of the same mind : but this I dare say, that there is not one of my acquaintance but what has found out that way of evacuating themselves ; and I have practised this way above five years, and find myself no ways abused ; and if the copulation with one's wife after conception (page 19.) be lawful, upon the account of its centering in the gratification of sense, why masturbation may not be equally as lawful I cannot see ; besides, it is the destruction of the means to obtain the end, equally as well as masturbation. I think I cannot apply myself better, any-where in this case, than to you, where I may expect a solution of my cases. An acquaintance of mine, who, by his



manner of living, has reduced himself to that pass, that he cannot comply with your rules without endangering his life more than he shall by his wonted courses, yet how in such a case shall he keep chaste his body till he obtains his wife? For the custom of this country is to caurt their wives full seven years before they obtain them, I cannot solve. Another is, there is a certain woman in the neighbourhood, who is turned of forty years of age, and has lost all her suitors, and what must she do? Must she use the dreadful sin of masturbation, or the less heinous, of fornication? for her temper will not permit her long to abstain from evacuation.

“ Sir, living in a remote part of the world, I can no other way hear from you but in print, and that scarcely too; and I stand much in need of a solution: if therefore you reprint your book, I shall be forward to buy it, in hopes to see my cases, and several others, answered: in hopes of which, worthy, Sir, I remain and subscribe myself,

Your devoted Reader,  
And humble servant,

Lampiter, December  
19, 1736.

J.—H—.”

At the head of this letter I promised the writer of it, that, whenever the *ONANIA* came to be printed again, he should have a particular answer to the queries he had made; and I should now have been as good as my word, but that as several letters, to the same purport as his, having been sent me since that edition, to which I have given ample answers, and are all inserted herein, I need only to refer him to them, and the other passages up and down the book, wherein he will find such solutions as must be satisfactory, if not to him, yet to every serious, considerate enquirer, who has no purpose to serve by such questions, or lustful carnalities to indulge.

In the three or four last editions of this book the author gave notice, that if any thing should occur to his knowledge, or be communicated by letter, relating to the abominable practice of Self-Pollution, or other uncleanness, in either of the two sexes, worth remarking, and not already observed, and should come directed to the author of the *ONANIA*, inclosed to the bookseller, they should be printed by way of supplement, in the same size and character hereof, that those who pleased might bind it up with it: and that then should come in L. S. “*Sckmeideri observationes de seminis regressu ad massum sanguineam*,” which a gentleman was so kind to refer him to by a letter from the country to the bookseller, but came too late to be then inserted therein.

The author now acquaints his readers, that he having received, since the above notice, several remarkable letters, from persons of both sexes, concerning Self-Pollution, and other secret sinful gratifications of the flesh, committed both in a married and single state, with some particular histories of such cases and their cures; the said supplement, and the above-mentioned observations of Sckmeiderus, concerning the return of the semen into the mass of blood, and several other curious matters, has been printed by itself, and six editions of it sold off at 1s. 6d. stitched; but it being now out of print, the twelfth edition of it is printed, with this 21st edition of the *ONANIA*, so that they now make together one entire volume; in the latter part, or supplement of which, is an answer to a late scurrilous pamphlet against the *ONANIA*, intitled, “*ONANIA examined and detected*,” &c. The dirty language of which libel shews that the author of it is angry, but it cannot convince the reader that he is in the right.





A  
S U P P L E M E N T  
T O T H E  
O N A N I A :

Or, the HEINOUS SIN of

S E L F - P O L L U T I O N ,

And all its FRIGHTFUL CONSEQUENCES, in Both  
SEXES, considered, &c.

CONTAINING

Some further REMARKS on the Mischiefs of this  
Practice, particularly regarding Procreation ; refu-  
ting the malicious Charges in a late scurrilous Li-  
bel, intituled, "ONANIA Examined and Detected,"  
especially those relating to the LADIES.

To which is added,

A curious Piece (as promised) translated out of the Latin,  
from the L. S. Sckmeider, as it is inserted in the Acta  
Lipsiensia, concerning the Return of the SEED into the  
Mass of Blood ; well worth the Perusal of Physicians,  
Surgeons, Anatomists, and all others of Art and Cu-  
riosity.

A S A L S O ,

Dr. Quincy's Translation of Dr. Carr's remarkable An-  
swer to a Letter sent him by a Divine, concerning two  
Nuns at Rome, reported to have changed their Sex.

L I K E W I S E ,

Dr. Drake's and several other Physicians Opinions of Her-  
maphrodites, and Women brought to a Resemblance of  
them by the Practice of Self-Pollution ; as was the Case  
of a young Lady of Eighteen, whose well-wrote Letter  
to the Author, describing and lamenting her Condition,  
is (in order to deter others) inserted.

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THE TWELFTH EDITION.

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*Non Quis, Sed Quid.*

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L O N D O N :

Printed for, and sold by Mrs. Cooke, under the Royal-Ex-  
change, Cornhill ; W. Peddingham, the corner of Essex-  
Street, facing St. Clement's-Church in the Strand ; and  
Mr. Corbett, near Temple-Bar. 1775.



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## P R E F A C E.

**W**HOEVER reads the beginning of the following Supplement to the ONANIA, will not think there is a Preface wanting; neither did I intend to have troubled the reader any further: But recollecting that I had not taken notice of one thing in so particular a manner as I believe it deserves, I thought it not improper to do it here: What I mean is, the inconsistent behaviour of my adversaries in general, and all who either envy, or are otherwise no well-wishers to, the book against Self-Pollution.

They all, at first, pretend to have a great aversion to the sin exploded there; and having said this in their own defence and justification, they either endeavour to extenuate the crime, and complain that I have made it appear more heinous than it really is, or else they make the act itself innocent, and the frequency or abuse of it only criminal; or, lastly, call it necessary, an easement of nature; and pretend to prove, that, in many cases, a total forbearance and abstinence from it may be very prejudicial to health.

What has given a handle to the latter, is the opinion of some physicians, who imagined that the seed being long detained, many noxious and even poisonous, particles were sent back from it into the mass of blood. I have refuted this opinion in all the Editions, at least from the 7th to the foregoing 21st of the book itself, and in this Supplement shewed the futility of it, and the little stress that ought to be laid upon it.

Some, on the one hand, have asserted, that this was a matter never to be touched upon, and that by barely mentioning it I have actually taught this practice to many, who, without seeing my book, would never have been guilty of it. This they urge obstinately, and at  
the



## The P R E F A C E.

the same time, speak more plainly about it than I have done.

Others complain, that I have betrayed the secrets of my patients; though it is impossible, from what I have printed, to find out one of them.

Others are angry with me for saying, that, among the fair sex, many single as well as married women are guilty of Self-Pollution: This they represent as an injury done to all modest ladies, and an affront offered to the whole sex; tho' why it is more so than the charge of adultery and fornication, which are daily proved on many of the same sex, no body can tell.

Nay some have accused me of writing obscenely, and forwarding the corruption of manners; though nothing is a more palpable calumny; and it is impossible, either in theory to recommend chastity in a more serious and cogent manner, or in practice to express what I had to say more modestly than I have done.

The reader, therefore, is desired, whatever he may have heard or seen against the aforesaid book, called **ONANIA**, that he will suspend his judgment till he has perused both that, and this Supplement.



A  
S U P P L E M E N T  
T O T H E  
O N A N I A.

O R,

The heinous Sin of SELF-POLLUTION, and  
all its frightful Consequences, in both Sexes,  
considered, &c.

**I**N all persuasives, it is necessary we should insinuate  
ourselves into the inclinations, and endeavour to  
gain the good-will of the readers. To perform this  
well, to persons of different ages and sexes only, is a  
very difficult task: but to do it for the entertainment  
of men of sense and erudition, and, at the same time,  
adapt it not only to the meanest capacities, but like-  
wise to persons of almost every kind, is utterly impossi-  
ble, unless the readers themselves will be so candid as  
to pick out what suits them, and contentedly pass over  
what plainly appears not to be wrote for them. It is  
ridiculous, therefore, from such a book as the ONA-  
NIA, in order to blacken and bespatter the author of  
it, to make citations of things trivial or jejune, and  
perhaps unworthy the perusal of a man of sense. From  
twenty-one editions, and the variety of readers they have  
made me acquainted with, I have learned what I could  
not have believed without that experience; and I have  
known half a sentence of a silly letter rouse the con-  
science of a young man, whom the grave reasoning,  
and the solid arguments, of the same book had made no  
impression upon. Those, who, animated by envy, or  
else



else the malice of their nature, have endeavoured to obstruct the sale of the *ONANIA* by calumny, and in vain attempted to hinder the spreading of it, may from thence likewise learn the cause of their disappointment. Men of sense and candour, men of reflection, and such as know there is no vice more general than that which I write against, must soon perceive what a vast variety of readers I have to engage, and contenting themselves with the main and substantial part of the book, will easily forgive what they find calculated for meaner capacities than their own. Those, who have pretended to detect the ill and sordid design of the author of *ONANIA*, have been so little regarded, that I would have only pitied, and never made mention of them, but to introduce the most solid refutation that can possibly be imagined, and is contained in the undeniable proofs I have of the converts the book has made, and the good it has wrought on many. It is incredible what heaps of letters I have by me, of penitents that have all thanked me for the hints they have received from the *ONANIA*: Some of them have been sent by men of sense; others are florid and pedantic; from a third sort it is evident that the authors have no great depth; and I have several that are ill spelt, as well as ill wrote. I have had the satisfaction of the applause of men, whose esteem I value, for inserting some letters, and giving answers to questions, not immediately relating to my purpose. As to the reality of the letters I have printed, I solemnly declare there is not one that was not actually sent me, or that I ever knew any thing of, before I opened it. This is a condescension I make to the meaner sort of my readers, it being superfluous to men of judgment and penetration, who at first view discover the difference between genuine letters and spurious ones, such as are forged from others; or at least know that to do them well, and to imitate even the meanest persons, requires so much skill and labour, that a man might with less difficulty write almost any thing else. I cannot disown that men of candour, and who otherwise approved of the *ONANIA*, have thought that some of the letters had been better left out. This I have not stifled, as appears from all the former Editions, and

now

now again word for word, in page 110, of the foregoing Twenty-first Edition ; to which, and my answer to it as therein follows, I refer the reader.

Thus far I had gone, and thought that what has been said here was sufficient to have served both as an apology for my book, to which, according to my promise made in page 197 of the 7th, 8th, 9th, 10th, &c. Editions of it, I will never make any more additions, and an introduction to some letters that have been sent me since the last edition, and other matters relating to the same subject, which without any thing else I design should have composed this Supplement : Thus far I say I had gone, when I was informed that some envious people had laid greater stress upon the calumnies raised against me, which I have here already hinted at, than could have been expected from the merit of those performances : This has made me resolve to say something in my justification, and acquaint the reader with what hath been done against me, in relation to the ONANIA.

After the Third Edition of it, a virulent pamphlet was published against it, under the title of Onanism. The first notice I took of it, was in the Seventh Edition of my book, and then only because I would not stifle and keep from my readers, that, as I had many well-wishers, who very much approved of my work and the design of it, there were not others wanting who disliked and exclaimed against it. The reason why I gave no formal answer to it, you may see in the preface that has been prefixed to that Edition, and all the others that have succeeded it. In page 5, you will find these words : “ For this reason therefore I here address myself to the author of that rhapsody, protesting that I heartily forgive him the injury he intended me, tho’ I was sorry to hear any one heap so many calumnies, and undeserved aspersions on a person utterly unknown to him. If the whole had been less silly and impertinent, I would before now vouchsafed it an answer, but as it is, and the author cannot be imagined to be a person, either of the least goodness or erudition, I shall  
not



not endeavour to refute him, or make any apology for the weakness or insipidity of the performance he complains of, otherwise than by publishing (now) the Eighteenth Edition."

I have heard no body since take amiss the neglect I shewed to this libel; on the contrary, a correspondent of mine, though he finds fault with my inserting several letters, which he mentions, writes concerning it in the following manner: "As to what you mention in the preface about a virulent pamphlet, published against your book, intitled Onanism, it is the opinion of many others, as well as myself, that you are very far out of the reach of any such foolish malice: And it would be too hard a task for wiser heads than theirs seem to be, to prove by any expression throughout your whole book, that you give the least encouragement, not only to Self-Pollution, but even any other sin." See the ONANIA aforegoing, page 109.

When the Ninth Edition of the Onania was come out, another virulent pamphlet was published against it, larger than the former, by the name of "ONANIA Examined and Detected." The author seems to have had a good deal of spleen against the book before he read it, and accordingly has judged of it, with that candour and impartiality one might expect from such a setting out. This however he endeavours to conceal; and, in the beginning of his preface, he takes notice of the time the book had past, and the many editions it had gone through; from whence he takes an opportunity of telling his reader, that "if fond conceitedness of himself, or a love to contradict others, had prevailed with him, there is no doubt but he might have seen it sooner;" without considering, that by saying this, he gives us to understand, that when a book has a great run, it is his opinion, that the chief motive a man can have to see it, is a design to contradict it; and the longing after the pleasure there is in shewing ones part in crying it down, is refuting what has gained the esteem of others. His thoughts of me are, that I am master only of "some flat, senseless, erroneous, and,

and, in some things, pernicious conceptions ; and that the book is stuffed with immodesty, ignorance, error, disingenuity, self-contradictions, empty boasting, confidence, quacking, whim, and cant." A man of moderate spleen, having thus emptied himself, would have been pretty easy, though the book he discharged himself against, was as bad as bad could be ; and as long as he was not personally acquainted with the author, and consequently had no room to accuse him of theft, murder, coining, or adultery, no body would imagine that the critic's fault lay in sparing him, what other crimes soever the poor author might be guilty of. But the good-humoured Philo Castitatis thinks he has favoured me too much, and almost repents of his forbearance ; which with his strong inclination for quarrelling, we learn from his own mouth. Having in the first page of his preface proved his modesty, by industriously keeping from the public his name and profession ; he shews his courage in these words, " Not out of fear of being aggressed by my antagonist, for he shall find me ready enough to aggress him when he pleases ; but perhaps the next time he may come not to receive so favourable treatment." I suppose he would fling the moon at me.

If we consider the subject of the book called ONANIA, it will not be an easy matter to find out a more suitable title, either shorter or equally intelligible, or more explanatory on the contents, and yet equally remote from obscenity. Having made this choice, it was necessary I should say something of the sin of Onan : This I have done to the satisfaction of several persons of learning and piety that perused it, though I confess, that in this performance I have not consulted any commentators, and only followed the plain letter of the Bible ; which I then did, as I still do, imagine was sufficient for my purpose. When the Seventh Edition of this book was in the press, and almost finished, a long letter was left for me at the bookseller's, signed Pedagogus, which was in all the editions after, and now in the foregoing twenty-first edition of the ONANIA begins at page 128. This letter, though not ill  
wrote,



wrote, I thought contained several errors and inconsistencies: The author owns himself guilty of Self-Pollution, is glad to have met with the ONANIA, commends it, blesses himself for the sight of it, and thanks good Providence that had directed him to it: He makes a resolution to leave off that pernicious practice; but finding himself unable to keep it, he fancies that sort of uncleanness not to be so criminal as he had imagined, and I had represented it to be: Upon this he took great pains to extenuate his guilt, re-examines the case of Onan, and takes several things for granted, not to be met with in the Bible: as it is his opinion, “*Quod Onan semen non ejiciebat solum per se ipsum, sed uncum scemina in actu coitus;*” and he doubts not, “but Onan had been guilty several times before of masturbation, although (says he) we hear nothing of it, or any punishment ensuing.” But what is his greatest security that Self-Pollution is no sin, and which I own seems to me to be very shocking and abominable, is the example of a priest, who is a married man, and has owned to him that he makes frequent use of masturbation, and has followed that practice many years: What is still more surprizing, the author of this letter asserts of this fine priest, that he is a man of as strict a life and conversation, and as great an example of piety, as almost any one within the verge of his knowledge. To all this I have wrote an answer, which I am not ashamed of, and refer the reader to, in the edition above-mentioned.

I have premised thus much, to make the reader thoroughly acquainted with this part of our controversy. My antagonist takes the part of Pedagogus, quotes his letter, and endeavours to prove what he asserts of ONAN; first, that the principal part of his offence consisted in his refusing to raise up seed to his brother; secondly, that Onan had been frequently guilty of the crime for which God slew him. From the title I had taken, every body may see what sin it was I had in view to write against; and I own, I did not imagine that I had any thing to do with Onan, further than as he had been guilty of the crime from which I would deter my readers.

readers. Therefore, when I saw a man who had long persisted in the practice of a great sin, fluctuating in his mind, and labouring between remorse of conscience, and the temptation of sensuality; when I saw, I say, such a man, not entirely lost to goodness, nor altogether insensible of his duty, in danger of eternal ruin, was I not obliged to to rescue him from a most pernicious error? It is evident from his letter, that the construction he puts on the sin of Onan, and all the arguments he labours for to lessen the turpitude of Self-Pollution, are so many shifts and evasions to quiet and lull asleep his own conscience, and make himself easy under the continuance of a practice which he could not leave, and had in vain taken pains to forbear: He wanted a greater security than the example of the priest his acquaintance could furnish him with; for he only says of it, “That perhaps it might have added a little to his having such dark notions of that matter.” In his heart he thought the action criminal, but wished that it had been innocent, or at least more indifferent than it appeared to him. From what I have quoted, it is plain that he was in obscurity, and had great doubts concerning his condition; nay, this was the occasion of his writing the letter, and he asked my advice for no other reason than to have this thing cleared up to him. When a man owned himself to be in such uncertainty, and was at the same time openly pleading the cause of his darling lust, was I not in the right to refute his arguments; and as much as lay in my power, to overthrow whatever such an advocate for sin alledges in behalf of it? Pedagogus says in his letter, that “he doubts not but Onan had been guilty several times before of masturbation, although we hear nothing of it, or any punishment ensuing:” To this, perceiving the drifts it was said with, I answered, “that I could say nothing as to that, but that with the same justice he might entertain the same opinion of Adam, and every man since him to this day.” Could I mean any thing else by this, than that, as he asserted this of Onan, without any warrant from scripture, by his own confession, so he might with equal justice do the same with every mortal, of which the contrary could



not be plainly proved? And was not this, considering his circumstances, a proper and very useful remonstrance to him, that he ought to beware of harbouring any thoughts of Onan, that might tend to his own justification, and the soothing of his conscience, for which he had not an unquestionable authority? No candid reader will ever otherwise interpret what I have said, and it is impossible that without violence, it should bear any other construction; yet what work has my antagonist made with it, for two or three pages together, as if I had broached the greatest heresy, or uttered the prophaneſt ſentence in the world! Pray behold the vaſt concern for the reputation of Adam, and all the patriarchs and prophets, it has thrown this wiſe man in: Having quoted the paſſage I mentioned, and which was in the former editions, and is in page 139. of the foregoing 21ſt edition of the *ONANIA*, he deſcants on it in this manner: “I ſay I have no ſuch ground to ſuſpect either Adam’s guilt, or the patriarchs and prophets guilt herein; for if Adam, the the patriarchs, apoſtles, and all chriſtians ever ſince, had been guilty hereof as Onan, why was God’s juſtice only to fall upon Onan, and not upon all or ſome of them, as well as upon him?” Thus he goes on a great way in the ſame ſtrain. How ſuitable this animadverſion is to that paſſage of mine, I muſt leave to the reader and all lovers of pertinent remarks. As to the matter in queſtion, whether Onan had been but once guilty of the thing for which God ſlew him, or oftener? This is certain, that there are no expreſs words in the ſcripture that demonſtrate, neceſſarily imply, or ſo much as inſinuate that he was guilty of it more than once. It ſignifies nothing to tell me that the text ſays, “When he went in unto his brother’s wife, and not as ſoon as he went in unto her, or, at firſt going in unto her, or, upon their firſt embraces.” Can I not anſwer to this, that the text likewise does not ſay, “Whenever he went in unto her, or, as often as he embraced her; and that *when*, in its ſimpleſt application, favours the former conſtruction much more than the latter?

Page 18, my censurer says, "That Onan was not immediately punished, because it is inconsistent with the method of God's common procedure, so quickly to punish a sin (if it had been only for Self-Pollution) against which we do not find that he had revealed any more positive and express commands." As to what is contained in the parenthesis, I have allowed that the Self-Pollution of Onan was aggravated by his refusing to raise up seed to his brother; and as to the rest I would ask, what positive command there was against a man's endeavouring to hinder the ark from falling (which was the offence of Uzzah) and how often he had repeated that action before he was punished? As to the opinion of the commentators and schoolmen, Junius, Tremellius, Menochius, Lyra, &c. which my antagonist alledges, they are of very little weight with me: abundance of their glosses and conjectures on things, whenever there is the least room for them, are very silly and impertinent; of which take as a sample, that which my censurer quotes of Menochius on the sin of Er, page 17. "*Idem cum eo Onanis peccatum fuisse ferunt authores nempe immunditiæ eo quod in actu matrimonii, se retraheret & sic semine extra vas fuso generationem impedivit.*" And what follows is still more foolish, and false Latin into the bargain, and is said by Lyra and Menochius both, viz. "*Ex libidine ne purepiro & lactatione pulchritudinem uxoris minueretur.*" And again, Lyra and Tyrinus say, "*Ne ejus concubitu ad tempus privaretur.*" All this fine stuff is gathered from the text that says, "And Er, Judah's first-born, was wicked in the sight of the Lord, and the Lord slew him." Whenever one text explains another, or inspired writers supply the sense of an obscure passage, I am ready to own the authority, and submit with all imaginable deference and humility to any supplement or construction of theirs; but I do not think that a man of sense, where the scripture is altogether silent, ought to lay any stress on the guesses and opinions of men that have so egregiously abused their leisure, as Menochius, Lyra, Tyrinus, and fifty more of that stamp have done. When you ask me then, what I mean by a sudden punishment? I answer, such



as immediately follows the crime for which it was inflicted. “And the thing which he did displeased the Lord, wherefore he slew him also.” I see nothing between the one and the other : I own that without altering the words, or doing the least injury to the text, there might have been twenty years as well as a day or a minute, between the crime and the punishment ; but then he that affirms this, ought to prove it, or else we have no warrant to assert that there was any greater distance of time between the offence and the punishment in the case of Onan, than there was in the case of Uzzah : So that the most that can be said against me is, that the words of the text are suitable to either construction. But this ought to be no inducement to me why I should admit of an interpretation, which I plainly see a man makes from a depravity of heart. You own yourself that Self-Pollution is a sin, and it is evident that what Pedagogus labours for, is to disprove this, to avoid the imputation of a crime, to quiet his mind, and persuade himself that masturbation is no sinful practice, but only a foolish trick of youth ; that, in the sight of God the action is indifferent, and altogether as harmless as it is silly. As to the complication of Onan’s sin, it would have been no material omission if I had taken less notice of it than I did in writing the Onania ; and to have allowed of it as a good plea in what Pedagogus said, who made use of it in favour of his prevarication, and to extenuate his own guilt, would have been injurious to him, and perhaps proved hurtful to a great many of my readers.

The historical part of the Old Testament has been given us, as well as the rest of the Bible, for our instruction, that we might imitate the obedience, the virtue, and piety of the holy men that are there represented to us, and be deterred from wickedness and disobedience to God’s commands, by the examples of evil doers, and the punishments that have befallen them. But what a christian is to walk by, is the strict rule of the gospel ; and he is to follow no pattern or precept to be met with in the Old Testament, that is not likewise recommended by, and agreeable to the doctrine of the New. If under the law, it was a duty for a man,

in order to raise up seed to his deceased brother, to marry his widow, it is far from being the same under the dispensation of the gospel; and pray, if a custom, or a practice, that was observed by God's command in the Old Testament, ceases to be in the New, what great use is to be made of this in morality? Might I not as well warn men against eating of the forbidden fruit, or exhort them to abstain from swine's flesh, or the wearing of linsley-woolsey? But if the same thing be prohibited and counted incest among Christians, it is, with your leave, good Philo Castitatis, very little to the purpose to lay so great a stress on this revoked command, as you have done for many pages together; and very injudicious to call me names for not having been more diffusive on this obsolete custom, and rather chosen to deter my readers from an action much practised among youth, and which you yourself own to be a sin. I cannot see that gross ignorance and pernicious error you pretend to have detected in what you quote from me, page 4, of your book, and which I will repeat as it is in page 2 and 3 of the *ONANIA*, without your mutilation. "Self-Pollution we see remarkably punished in Onan, by a particular stroke from Almighty God, for it is not to be thought that his guilt lay totally in not raising up seed to his deceased brother Er, though I must own that this was an aggravation of it, but the way he took to prevent it would have been highly culpable at any other time; and from the words of the text, which inform us of this part of sacred history, it is reasonable to imagine, that the greatest part of the offence lay in the act of defiling himself, rather than the neglect of his duty: The thing which he did displeased the Lord, wherefore he slew him also; it was therefore the thing he *did*, rather than the thing he *omitted*, which most displeased the Lord; as may be further seen, Deut. xxxv. 5 to 10."

To which you answer, page 4: "Now here I positively deny, that Onan's not raising up seed to his brother, was only an aggravation of the sin of Self-Pollution; and also, that the greatest part of the offence lay in his Self-Pollution: for I am rather inclined to



believe that this his Self-Pollution was only an aggravation of his other sins, and not they an aggravation of this; and that the least part of his sin lay in his Self-Pollution, as simply considered, and the circumstances laid aside." Your first reason for this opinion is, because it was a sin committed against an express command of God, and then you quote the text in Deuteronomy, which I had cited myself before. You are conscious that Onan was dead long before this law was promulgated, but tell me withal, that "that will not help me, because the patriarch had expressly commanded the marrying the wife of the deceased brother, *totidem verbis*." I shall not insist upon it, and am willing to allow, that God had had acquainted the patriarch with this law by inspiration: but it does not appear that the holy patriarch told Onan, that he had it from God; or that those who refused to obey that precept would be punished for the neglect of it. When Moses gave it as a law, he added a form of process to be observed against the transgressors. They were not to be immediately punished upon a simple refusal, nor suffer any thing but shame if they were obstinate. For, in the 7th, 8th and 9th verses of the same chapter, God says, "And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of the city shall call him, and speak unto him; and if he stand to it, and say, I like not to take her: Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, so shall it be done unto that man that will not build up his brother's house."

From this it is evident, that either the not raising up seed to his brother, was not the principal offence of Onan, and the crime for which God slew him; or that the transgression of that law, whilst it was only delivered as a bare precept of the patriarch, deserved a punishment infinitely greater than it did, after it was solemnly

solemnly promulgated by Moses as an exprefs command of God. These things are of little weight with you, and you still persist in the opinion, that the principal offence of Onan consisted in his not raising up seed to his brother ; and that the chief motive of that refusal was his hatred to his dead brother : which latter assertion you deliver to us in in such a shining paragraph, in the 7th and 8th pages, as we shall seldom meet with the like in ordinary writers, viz. “ Thirdly, His sin was aggravated beyond other men’s sin’s, viz. envy and hatred of his brother’s name and honour, which sprung from the pride of his heart. Now, he knew, if a man hate his brother whom he daily seeth, how can he love God whom he never saw? And if a man, for calling his brother fool, be in danger of hell-fire ; much more, if he, Onan-like, bear an irreconcilable hatred against his brother when dead ; yea, and to hate him to such a degree, as out of malice and envy, that Onan should break this exprefs command of God, positively commanding him, by the mouth of the patriarch, to raise up seed to his brother. This was to hate his brother in despite of God’s command and law. How many desperate tragedies acted has hatred been the cause of? But, &c.”

It is a pity, I own, that such sublime sense and fine language should be so debased, as to be mixed with any thing so mean and pitiful as my performances. I beg pardon for my presumption, and desire you would read it over once more, and then tell me how, having so strenuously asserted this matter, it came in your head to talk of Er, and by your own sagacity, as well as the wise conjectures of your commentators, to endeavour to prove he was guilty of the same crime with Onan : Er, I say, who had no dead brother, either to raise up seed unto, or to hate. From this it is evident, that Er could not have been slain for any other sin than Self-Pollution, because there was no other that was common to Onan and himself ; and that the moment you say that both brothers were put to death for the same crime, you absolve Onan of what you have so violently maintained to have been the principal part of the offence.



Would you further pursue the wild guesses and extravagant suppositions of the commentators you have called in to your assistance, and say, with them, that both brothers were Sodomites, and that God slew them as such? This (as you said to me with less reason) will not help you; and it still remains proved upon you, by your own confession (if you take refuge here) that Onan was not punished for what you have all along charged him with, as his most heinous crime, the sin committed against an express command of God. I brought this so close home to you, that whenever you may want an example of a manifest self-contradiction, you need not stray from your own works for it.

It is from the schools of such commentators, as my adversary seems to delight in, that men learn to make extraordinary consequences. Speaking of Self-Pollution and what had been wrote about it, I say, page 3, of the *ONANIA*, "Some easy casuists, notwithstanding the exemplary punishments that has attended this sin, have made slight of it, and shamefully deceived those who consulted them, several of them perhaps to their ruin; others, by being too open, though severe enough, have treated this matter so grossly in the learned languages, that it is impossible to translate any part of them without offending chastity." In the same and next page I complain, that "the learned Ostervald, in his useful treatise on uncleanness in all its branches, has, through an excess of modesty, passed over this abominable sort of impurity with silence, or, at least spoke of it in such general terms, blending it with lesser trespasses of uncleanness, that he has failed representing the heinousness that is in it." Page 4, I say, that "there have been other casuists again, who treating of this subject, have been neither too plain nor too remiss, but by too much subtilty strained their argument beyond their natural force, and done an injury to truth and good sense, by being too sophistical." When beside I had said, page 13, "These gonorrhœas are chiefly occasioned, says Etmuller (a famous physician) a damnata mastupratione, from that damnable Self-Pollution; and as Dr.

Baynard also confirms, (speaking of that practice) “by that cursed school-wickedness of masturbation (*res fæda dictu*).” Without mentioning what is to be seen in the preface, especially both the letters quoted there, or what I wrote in page 72; when a man has read all this, can he wonder where I had my information? Can a man, who has conversed in the world, doubt whether Self-Pollution be a frequent practice among the male youth of this nation, especially school-boys? Is there a scholar so ignorant as not to know my lord Rochester has reckoned it among the things that are not only universal, but never to cease? As I had heard many complaints of people after twenty, who continued in, and could not leave this piece of impurity, I spoke in favour of early marriages, with all the necessary restrictions. See what fine inferences and just conclusions my adversary draws from this, and my suspecting some persons that refused advantageous matches. “When (says he, page 28) our author says, that he cannot help thinking that such persons who delay marriage after such a time, must be either naturally impotent, or rendered so by some vicious practice;—— I am persuaded the reader needs no interpreter to explain what has been the author’s own frailty or infirmity. Who can forbear justly reckoning him to be one of those who has burned in lust, and therefore he married, as was wise and commendable in him? And also, that, during his being a bachelor he had been a masturbator, or Self-Pollutor, I see no room to doubt of; seeing, as he says, this sin is become universal; nay, and which is still worse, that he has been guilty of freedom herein with his school-fellows and comrades, since it is so common a practice in schools, I pray, do but consider how he came to think that masturbation had been universal, unless he had been one, and so would measure every man’s corn with his own bushel? A very deceitful gage indeed. How came he to know that school-boys did so frequently practise it, unless he had done so himself whilst a scholar? How came he to know that they did it in private clubs or companies, unless he, some time or other, had been one of their fraternity or accomplices? Sure these are native consequences



quences from his discourse : Seeing he has given it upon his own authority, it must be from his own practice ; else he would, in such a filthy story, have been seen to quote some authors for what he has charged against youth.”——

The reader will pardon this long quotation, when he considers how necessary it was to shew the justice my adversary has done me, as also the brightness of that gentleman's *native* parts. I must beg his patience a moment longer, to see my adversary clear himself, and all the school-boys and students he ever was acquainted with. Where we left him he goes on in these words :

“ For I must take the liberty to inform our author, that I have been at several schools, and those none of the meanest repute or smallest frequency, where there were youths of several ages, as they were students of several sciences ; yea, and I have had the honour of being at some universities, where, if such practices had been, though I neither desired nor would have seen them ; yet I could scarce have failed to have heard of them ; and I solemnly protest, before God, I neither ever heard or knew any such thing, either then practised, or ever to have been among the youths or students.” Is it not strange, that a man who never knew, and therefore will not believe, there are any young people guilty of this practice, should be so well informed of the time when they leave it off, as it appears he is, from page 27 of his book, where he says, in his usual accuracy of stile, “ Nay, I must tell our author that the very years he looks on as fit for marriage, viz. twenty-five years in a man, is a time when much of his vain frolic of Self-Pollution begins to be a little cooler in him.”

What surprises me in this, is, that in writing a book, a man should in one place seem to be well acquainted with a thing, of which, three pages after, he is not only ignorant, but questions the existence ; nay more, he protests to God that he never heard of it.

The

The longer indeed we live the wiser we grow, and it is common for men to increase in knowledge, as they extend their labours; therefore I do not wonder that page 104, he should cite three examples of young men, who were not only guilty of, but had likewise injured themselves by masturbation. These I will quote at length, not so much to expose my adversary, and shew what credit ought to be given to what he says against me, as to pursue the main design of my book, and promote the temporal and spiritual welfare of my fellow-creatures, by deterring them from a practice so injurious and detrimental, both in point of health and that of conscience. “ I remember (says my adversary) a youth of about eighteen years old owned to me, that he had followed masturbation so much, and so frequently every day without intermission, that he first became so constipated that he was unable to go to stool for several days, and that with such straining, that he had brought upon himself the piles; neither did this cause him to break of the practice, till some time after, instead of poor thin stuff he had used to eject, he threw out blood copiously, which surprized him a little, but put him not off his practice long after: This he confessed to me with sorrow afterwards.

“ Another young fellow, being watched by a friend of mine, was observed to follow masturbation very often every night constantly. As soon as I heard of it, I quickly prognosticated the wretch’s fate, which came to pass within eighteen months after, for he died of a deep consumption, having lived till he became like a ghost, or living skeleton.

“ Another I knew, who a little before his death, acknowledged his following this base practice till his seed did indeed come away without any provocation, and little or no erection; whereby he fell into a hectic, and was soon cut off.”

The reader will observe, that the man who furnishes us with these three remarkable instances, not only extenuates the sinfulness of Self-Pollution, but moreover  
blames



blames and ridicules me for asserting that it often is the occasion of bodily ailments and calamities, and has wrote a book for almost no other purpose, than (as he pretends) to undeceive people, and draw them from the error which I have plunged them into, viz. That Self-Pollution is not only abominable in the sight of God, but likewise of dangerous consequence to the health and constitution, and that the frequent use of it may be the cause of temporal, as well as eternal ruin. And our author himself says, after his three just now mentioned instances, “ I insert these passages designedly, that such as indulge themselves in this practice may see the danger of it, and desist in time before they prove their own ruin.”

Disingenuity is a sad disease: My adversary, in several places, charges me with exposing my patients, and those that consult me: As it is certain he has no other ground for this than that I print some of the letters of those who write to me, and my answers to them; so in his heart he must be convinced that his accusation is unjust from what he says himself. He tells us, in his preface, that, “ he has industriously kept his name and profession from the public,” and makes use of this, as a clear demonstration, that “ he had not published his book from an itching desire of appearing in print.” It is evident then, that what he charges me with is a wilful studied calumny which he is knowingly guilty of: For it is impossible he should imagine, that a man might be known by the feigned name of Pedagogus (for example) or the Afflicted Onan; when he takes it for granted that himself is carefully concealed by that of Philo Castitatis.

My antagonist thinks it not chaste in me to produce a letter, telling us of one who was guilty of Self-Pollution in less than an hour's space, eight times in one day. He accuses me of being abusive and affronting to chaste ladies; and page 88 of his book, says that I seem industriously to have cast dirt and shame on women, and the next page quotes from me several broken sentences, and incoherent scraps to prove his assertion,

and

and ends thus: " But all this being too little, he (the author of the Onania) next gives them a broadside charge (in page 70 of the foregoing 21st edition of the Onania). Among all ranks and qualities of people, there are women deeply involved in sin, and wholly neglectful of every christian duty;" but if my adversary had added the rest of the period, viz. " yet those of them who are so fashionable, and would be accounted to understand themselves, will, out of pride only, without any other consideration, always refuse to converse with any of their sex that are openly known to have forfeited their honour." If, I say, he had added this, without which it is plain the sense is imperfect, no body could have found out what he had quoted it for. Page 88 he blames me for having mentioned Self-Pollution as the cause of several distempers in women in my mother tongue. From all this one would imagine Philo Castitatis to be a man of singular politeness, that would never say any thing unhandsome of the fair sex, or stain the least page with impurity; yet sometimes he is not more reserved in his language than his neighbours, for, in page 77, and the three following, he gives several symptoms to know bad women by, which in another place he calls marks of suspicion. One of them is, When " they are such as no reason can bind, no arguments can persuade, no favours can oblige, unless you gratify their sensual carnal desires." Lower he says, " that they will not spare even their own husbands; for unless he sacrifice his health and life to their lust, all the world round must hear of it, if not other gallants invited in, to assist him without his knowledge."

The last of his shrewd marks of suspicion is, " That they are very often barren; because (says he) they have so abused themselves by friction with their fingers, and other instruments, that if a husband, or other person, should throw in the best and most elaborate seed, it comes away presently: partly because through frequent friction, the inside of the womb is become perfectly callous and thick, so that it has lost that exquisite fineness that is necessary the womb should have;  
and



and partly, because the muscular fibres of the Uterus have lost their proper elasticity, and are become lax, whereby they are incapable of retaining the least part of the seed when ejected into the womb."

If this is not his mother's tongue, my antagonist is a foreigner. *Turpe est doctori cum culpa redarguit ipsum.* The reader sees, that one of the marks to know these bad women by is barrenness, and the reason why they are so at large: Yet, in page 88, my adversary has altered his opinion again, and expressly names barrenness among the distempers which, he says, is ridiculous in me to assert, that women might procure to themselves by friction. The curious will find likewise, that it is not uncommon for the author of the "Onania Examined and Detected," to be angry with me for a thing in one place, which, in another, when I am a little out of his head, he asserts himself in the same words he found fault with in me; and the more narrowly I look into his book, the more I am convinced that it was chiefly wrote for the sake of contradiction, right or wrong. If I prove a thing to be white, he will have it black, and things actually the more salubrious, he endeavours to demonstrate to be poison. I had said in the former editions of my book, and in page 99 of the foregoing 21st, "That the greatest part of the sinfulness of Self-Pollution consists in the impure imaginations that go along with, and always facilitate the operation." And again, in the former editions, and in page 93 of the foregoing 21st, "For even in good men, who guard themselves against concupiscence, and who, whilst they are awake, suffer not their fancies to rove on the other sex, we find that the very distention of the vessels, and the ripeness of the seed, have such an influence on the animal spirits, as, in spite of piety and devotion, to procure such dreams, that shall occasion the discharge I speak of, often to their great affliction." He having quoted this, and, on a detection of an error of the press, Detention for Distention, in three succeeding impressions (though in all the former it was Distention) raised a great triumph over my ignorance, even in the least and commonest

commonest part of literature, writes thus, “ Now if these were truly good men, who thus carefully guarded against lustful thoughts, and restrained their inclinations, and yet from such a necessary natural cause as our author assigns, had frequent nocturnal pollutions from dreams, what occasion was there for their being sore troubled and afflicted in mind? Seeing what our author believes to be true in the former editions, and in page 111 of the foregoing 21st, sure the guard and watchfulness was superfluous, and work of supererogation, and so far from being commanded, that it ought to be censured as ceremonious and superstitious.”

Here he pretends to quote the place he referred to: “ A man’s conscience need not to be troubled at any thing that happened in his sleep; and therefore, let no pollutions disturb the tranquility of your mind, where the will is not accessory or concerned.——Self-Pollution in dreams is common to single men, and an involuntary action we are not to account for.” I shall set down presently this passage as it is in the *ONANIA*; by which it will appear, that my antagonist, in the quotation, has not only transposed the sentences, to serve his turn as much as he could make it, but likewise left out the most essential part, that guards the whole paragraph against all censure, and the possibility of being cavilled at, viz. “ When a man keeps as great a guard over his thoughts as he is able whilst he is awake.” But, first, I must desire the reader to take notice, how entirely the spirit of contradiction had possessed my adversary in this part of his book, beginning at page 109. When I had said that the involuntary discharges in dreams happened to men of piety and devotion, to their great affliction, my adversary tells us, that such good men had no reason to be troubled at that: I had said the same; and no mortal can imagine why he quoted me, unless it was to confirm what he said himself. It is certain, that his quoting what he does from me, renders his own remark superfluous. But he could not have vented his spleen without it; for, if he had not quoted any part of that paragraph, he could have had no opportunity of speaking against me  
after-



afterwards ; and if he had quoted it entire, that likewise would have disarmed him, and rendered that which he had a mind to vent equally unnecessary and impertinent with what he had said before : Therefore, having fitted the passage to his purpose, and left out my safeguard, the grand precaution I have made use of, he sallies out after this manner :

“ The moderatest construction I can put upon the author is, that he has either been asleep, or dreaming, when he wrote his book : For, first, he tells you, that Self-Pollution is the most superlative of uncleanness ; and, that the greatest part of the sin lies in the impurity of the imagination ; here he says, Self-Pollution in dreams is an involuntary that we are not to account for.”

“ What ? Does not filthy dreams flow from impure imaginations ? Does not the devil enflame the minds of men to lust, whereby the body as well as minds of men are frequently defiled in their sleep, by impure dreams ? Hence holy St. Augustine bewails his sinful, filthy dreams in the 10th book of his confessions, chap. 30.”

All the reason my censurer had for this triumph and exultation, was taken from the passages in the former editions of the *ONANIA*, as they have been quoted, and his transposing and mutilating the following paragraph in those editions of the same book, and in page 111 of the foregoing 19th. “ As to the dreams you complain of, they are common to all single men, especially those who live chastly, as long as their vigour lasts. In my answer to C. T. you will find that I have hinted at the occasion of them, where there is a turgescency of the seminal vessels. Involuntary actions we are not to account for. When a man keeps as great a guard over his thoughts as he is able whilst he is awake, his conscience need not to be troubled at any thing that happens in his sleep ; and, therefore, let no pollutions disturb the tranquillity of your mind, where the will is no accessory or concerned.”

One would hardly imagine, that this could have given rise to the censures and reflections I have already quoted from my antagonist against it: But his watchful head could not so soon give over this subject of dreaming; and as I foresee that many of my readers will not vouchsafe to purchase his labours, I will transcribe the most curious part of what he has said further on this occasion, that such useful observations, and fine erudition, displayed so much to the purpose, might not be entirely lost. Hear my adversary page III. "If our conscience need not be troubled at any thing that happens in our sleep, then Lot's incest with his daughters was no sin. The lying prophets, in Jer. xxiii. 25. which cried out, "I have dreamed, I have dreamed," were not sinners nor offenders. Neither were those filthy dreamers, who defile the flesh, Jude, ver. 18, culpable or sinful. If we are not accountable for these involuntary actions in our dreams, why does Jeremiah rank dreamers, diviners, inchanters, and forcerers, all together? Jer. xxvii. 9, 10."

I wish my readers would examine these texts; but as few will give themselves that trouble, he will give me leave to transcribe only what my adversary quoted last from Jeremiah. "Therefore hearken not ye to your prophets, nor to your diviners, nor to your dreamers, nor to your inchanters, nor to your forcerers, which speak unto you, saying, Ye shall not serve the king of Babylon: For they prophesy a lye unto you, to remove you far from your land, and that I should drive you out, and ye should perish." Here I believe, it will not be unprofitable to remind the reader of the subject we are upon: for, when such quotations as my adversary makes are read at length, it is not impossible a man might be diverted from it. In the third page of his preface, my kind antagonist says of me, "That if I happen to quote a text of scripture, it no where comes near the purpose, unless by a long fetch." I have asserted, that nocturnal pollutions need not trouble a man's conscience, who is upon his guard against impure thoughts as much as is possible whilst he is awake; and the things I have quoted from my adversary are

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alleged by him to prove that I was dreaming when I wrote that. I have, to save paper, left out several things equally pertinent with those I have quoted ; and I shall only add one sublime observation, which he finishes his remarks with on this head. “ And is it not (says he) both a shameful and a sinful practice yet among many in England, who upon a certain day in the year, fast the whole day, and so go to bed at night that they may see (as they term it) their sweet heart ? Some I have known who have done so ; yea, and some to whom the very persons appeared in their sleep, and to whom they were afterwards married, though they were utter strangers to one another at the fast and dream.”

I had overlooked a thing which my adversary thought material enough to deserve a paragraph by itself ; it immediately follows what I quoted last, and is this : “ Eusebius also tells us, that Simon Magus had in his dreams haunting devils.

Having given some instances of my adversary's polite learning, and uncommon capacity, I must now beg leave to own, that men, of a genius as exalted as his own, when they are hurried away by anger, and a furious spirit of contradiction, may, sometimes, fail in point of accuracy, and be less exact than ordinary people. A female correspondent has asked my advice on some matters relating to the marriage-bed : This in several places of the *ONANIA*, when I had occasion to speak of it, I have called the *Lady's Letter*. She seems to be of opinion, that when a woman has conceived, or, according to the course of nature, is past child-bearing, the husband's embraces become criminal, and that, as it can only center in the pleasure of the sense, copulation is then a frustraneous abuse of their bodies, the same with Self-Pollution and Sodomy. I used a great many arguments to dissuade her from an opinion, which I thought dangerous, for the reasons there alleged ; and among other things, to convince her of her error, I said what follows.

“ It is inconsistent with the goodness, nay the justice of God, that any action in his eye should be so heinous a sin as sodomy, and that he, either by his precept, or the example of punishment in others, should not have warned us against it. There are many duties incumbent on married people that are expressly commanded and not so easily observed: The real difficulties that may occur in that state are sufficient; we need not by being over nice invent any more.” ONANIA, Page 93 of the 7th, 8th, 9th, &c. editions, page 87 of the 13th, 14th, &c. and page 79 of the foregoing 21st edition.

This, which can have no relation to any thing but the embraces in a married state, of which I spoke before, my adversary cites against me, in page 112 of his book, as if I had said it on account of Self-Pollution, not without invectives. Speaking of me, and what he had quoted from me, he says, “ Here you see he makes it both the most superlative and loathsome uncleanness; and to argue from his own words, I say, it is inconsistent with the goodness, nay with the justice of God, to make this action more heinous in his eye, than any other degree or kind of uncleanness, and to revenge and punish it more severely, when he has not given us an express commandment against it, whereby we may see its exceeding heinousness, as he has done in other sins of uncleanness, which are for the most part, expressly nominated and forbidden.”

After this he quotes near forty texts, to prove, from the Old and New Testament, that there are other sorts of uncleanness besides Self-Pollution, which I do not believe any body in the world denies. If he had read the whole paragraph, the words, “ married people,” and, “ in that state,” could not have permitted him to go on in that blunder; and, even in the first part of the paragraph, a man in his senses, must have seen, that I spoke not of Self-Pollution, in saying, that God had not warned us against it (the thing understood) by his precept, nor the example of punishment in others: It is impossible I should say this of Self-Pollution,



when I had not only insisted so much on the sin and punishment of Onan, but likewise taken the title of my book from that very example.

Yet on this my adversary triumphs over me with great pomp; and having pleased himself with the subject for five pages following, he leaves it, by telling the reader, that “it were easy to heap up more of my contradictions, if it was to any advantage.” From all which I shall only infer these two things. First, That, however he denies it in his preface, my adversary not only loves, but is highly delightful with contradicting others. Secondly, That rage and extreme passion may blind a man, as clear-sighted as himself, as effectually as if he had no eyes, or was asleep, which he thinks I was when I wrote the *ONANIA*, as the most moderate construction he is able to make of me. It would be doing injustice to the parts and erudition of my adversary, should I assign another cause for the fact I have related, or endeavour to derive his behaviour from any other motive; and I dare say, that every impartial reader will be of opinion, that no man, even of the most ordinary capacity, could in his censure of a book, be guilty of so gross a mistake, so glaring an oversight, unless he had read it half asleep, or examined it in a violent passion, and wrote against it with an anger that was wrought up into rage. But if, to the scrupulous, one instance, how convincing soever, might not be thought sufficient to form their judgment of an author, and the temper he wrote with, I shall give another that will display the whole man, and leave no room to doubt of the little moderation, as well as candour he has treated me with.

I have already spoke of the lady's letter, in which she maintains, that all embraces in wedlock are sinful, which a man and his wife know to be frustraneous, and certainly ineffectual as to procreation. In that letter there are these words: “Self-Pollution you have proved a sin, because it is deordinate from the end; it is an abuse of the creative power, and very properly, I think, you term it murder. Now what is in itself evil,  
marriage

marriage cannot make good ; therefore I conclude the marriage-bed defiled, the man and wife committing sin when the end cannot be had, for which that sensation was given ; for though the man be at all times capable of generation, the woman is not, as when she has conceived, and she according to the course of nature is past it, it then centers in the pleasure of sense, and a frustraneous abuse of their bodies ; the same in my opinion with Self-Pollution and Sodomy."

This letter I answered as well as I could, and I will freely own, that it cost me more labour and study than any part of the book besides of the same length ; which, by the by, is no great sign that all the pains I was at were taken with a mercenary view, and for mercenary ends, as my adversary is so often pleased to insinuate ; since it is utterly impossible that gain or lucre could accrue to me or any other directly or indirectly, from the letter or the answer to it, any more than from the printing of a sermon, or any other piece of morality. The truth is, I thought the notion broached there a pernicious error ; and as I desire nothing more than to promote virtue, and have at heart the eternal as well as temporal felicity of mankind, I thought it my duty to expose it, and shew my reader its weakness, slight foundation, and the little reason there was to embrace such an opinion. The motive I had to print and answer this letter, and what my sentiments were when I did it, may be learned from what I say in the last paragraph of the answer but one, viz. " If what you induce us to believe concerning your sex is true, and the scruple you propose, and which seems to gravel you, be real, then, madam, I am persuaded you are convinced of your error before now ; and I would not have taken so much pains, or been so diffusive on this subject, was I not assured that the same difficulty was often started, and the same arguments are used by libertines, and other lewd profligates, to perplex conscientious people : For the openly wicked, who neither can, nor endeavour to hide their own evil courses, are always pleased when they have an opportunity by the least shew of reason,



to insinuate as if all men were bad alike, and the soberest part of the world no better than themselves."

"Whoever reads the letter, will find that I had great cause to suspect what I have mentioned, more especially from what is said in it concerning fornication; that it was not forbid as an evil in itself, but in not making for the good of society; it is fitter one man abide by one woman, that there may be a due care of the offspring's education." To which, before I refuted it, I answered in particular, "that this was a dangerous assertion, and gave too great a handle to Deists, as well as other libertines, who endeavour to persuade the world that religion is only a political invention, and no farther to be regarded than as it is useful in promoting the good order and government of mankind." How well I have succeeded in answering that letter in general, I do not pretend to judge, but can assure the reader that it has been taken notice and approved of by men of piety and learning; that the whole is carried on in the same sober religious stile with that I have quoted from it; and whoever has seen it must know, that there is not an immodest word, nor one sentence in it capable of sullyng the mind of the most lascivious with impurity; nothing that is ludicrous, nor any thing indeed, that, before a grave audience, might not be spoken in a pulpit. See what use my adversary has made of it. He quotes, as from me, what follows: "How can a young healthy couple practise forbearance, when every night they lie in the same bed together? This is an insupportable temptation to some: but what reasons, or what inducements, should make them undergo so severe an abstinence, or rather excruciate themselves with so intolerable penance? Which way shall they imagine this to be a transgression, concerning which the scriptures are altogether silent?—The marriage bed cannot be defiled without a third person."

I shall first observe, that stroke, which the reader sees above, stands for what in the ONANIA is contained in sixteen lines, and now will set down the passage,

sage he cites without his mutilations. It is in pages 78 and 79, of the foregoing twenty-first edition of it, “ But what shall we say to a young couple both in health, that live in peace and harmony, and have been a considerable time striving to render themselves delightful and endearing to each other? How shall they practise this forbearance, when every night, naked, (for many of the poorer sort can make no other shift) they lie in the same bed together? This to some would be an intolerable temptation; but what reasons, what inducements, should make them undergo so severe an abstinence, or rather excruciate themselves with such an intolerable penance? What hopes have they to excite them to this extraordinary piece of purity? Or what can frighten them from an imaginary sin, against which there is no express command of God? Nay, which way shall they imagine that to be a transgression, concerning which the scriptures are altogether silent, both Old and New Testament?”

This paragraph my adversary quarrels with for its lasciviousness, and, in the middle of his maimed citation of it, bids the reader note the air of my writing: then skipping sixteen lines, as I have already hinted, he falls foul on my asserting, that the marriage bed cannot be defiled without a third person. (This) says my adversary, “ truly is a strange assertion, and can be supposed to be writ or published by none but such whose heart is boiling full of lust, or one altogether ignorant of the scripture. If this be so, why says the apostle, Heb. xiii. 4. “ marriage is honourable in all, and the bed undefiled;” where is plainly implied, that the bed may be defiled, even in a conjugal state, without adultery.

It is not easy to determine which is most just, the inference, which in charity he makes of my writing, or that which he draws from the words of St. Paul; for I confess I cannot find out what his text was quoted for. It proves my assertion, even without the restriction which I made, and which my adversary left out on purpose to serve his turn: Nothing is more



evident than that St. Paul, who in this verse exhorts the Hebrews to live honest, means, that, by marriage, all might shun the imputation of dishonesty; that matrimony itself was sufficient to keep them from blame, and that as soon as a couple had entered into that state, they might enjoy one another, and yet rest satisfied, that, notwithstanding these mutual embraces, their bed was undefiled, and they had done nothing that was dishonourable. What the apostle says in praise of marriage, he speaks in opposition to the criminal commerce of men and women that are not married together, as is manifest from what follows in the same verse, “but whoremongers and adulterers God will judge.” After this, my adversary quotes Mr. Trap, Estius, Dr. Owen, St. Austin, Beza, Lavinus, Seneca, and several more, to prove the falsity of what he had cited from me, viz. “The marriage bed cannot be defiled without a third person;” not saying one syllable of the precaution I had made use of, that might have saved him the trouble of all those quotations: for if he had set down what he stifles, it must have been very impertinent to have proved against me that the marriage-bed may be defiled without a third person, by things which I name myself: as among other things, he quotes from a learned divine the following words: “A good and moral use of the marriage-bed is the natural and lawful use of the wife by the husband, and of the husband by the wife, according to the law of God; but the excessive use thereof is abusing and defiling it.” The quoting of this would have looked very silly, if my adversary had owned that I had myself barred, in words at length, all indecencies and excesses that are destructive either to health or chastity, before I asserted that “the marriage-bed could not be defiled without a third person.”

But, without this piece of sincerity, his ingenious authorship could not have had the pleasure of contradicting me, or shewing how well he was read, nor have concluded with this fine rant after his quotations, page 37. “Who, pretending to strict piety, could ever be so indulgent to their lusts, and so immersed in sensual

sensual pleasures, as to suppose that the marriage-bed could not be defiled betwixt the husband and wife, without a third person, when the word of God instructs us to the contrary, and whereunto I have shewn our learnedest and soundest divines have assented? But our author, being a man of extraordinary confidence, thought he might venture his piece abroad with no better authority than his own *ipse dixit*; since a part of it, in some former editions, had found such acceptance with some people, and also bidding fair for bringing profit to himself; expecting, seeing it had escaped censure so long, he and it were become both hardy enough to impose the greatest nonsense and deceit upon the world without any notice, or any to examine his assertions, expose his weakness and contradictions, or discover his design."

When thus he had taken his fill of laying me on, he begins to think of saving himself: false quotations, and bare-faced disingenuity, he knew must appear very odious when found out; and though he had industriously concealed the page of the passage which he pretended to quote from me, yet he had reason to fear that somebody or other would hunt for it, and therefore at last he begins to confess, but comes too as willingly as a bear to a stake. The manner he does it in discovers the kind disposition of his heart towards me, and gives us no small insight into his depth and capacity. It has been very entertaining to me; and, I dare say, will give great diversion to every judicious reader, that has been attentive on what has been said concerning this notable censure of my adversary. The passage I speak of, immediately follows what I have quoted from him last, and is here (the comma's before the lines excepted) set down exactly as it is printed in the *Onania Examined and Detected*.

"To what I have here said, perhaps our author will object, that he had said, that there was a decorum to be observed as to the marriage-bed, and therefore thought that all excesses and indecencies, that are destructive either to health or chastity, are sinful.

"I own



“ I own indeed, he does say so ; and nothing to his credit when he has said it : for he tells you, that there is no indecorum, excess, or indecency, or wronging of chastity, till health first is impaired or destroyed : for his own words you see are, that excesses and indecencies that are destructive to health. You see he puts health before chastity ; clearly insinuating, when health is not hurt, chastity is unwronged ; but this being his sentiments, he should rather have said, that there was no indecorum, where there was no murder : and that this is his plain meaning, appears from the preceding transporting expression for unbridled liberty ; insupportable temptation, severe abstinence, excruciating and intolerable penance : and also from his ingenious acknowledgment, that the marriage-bed cannot be defiled without a third person.”

If any of my judicious readers have ever blamed me for not answering this formidable author, I doubt a great many more will laugh at me for having taken notice of him at all, and censure me, I am afraid not unjustly, for throwing away so much time in refuting such arguments and objections as these. But as I have said already in the beginning of this supplement, I have a great many readers to please ; otherwise, I can assure the reader, I would never have meddled with one of my adversary's size. I beg pardon then for going on, and treating him seriously a little further ; though I believe a man might be a very grave person, and yet laugh heartily at the criticism I quoted last, concerning my postponing chastity to health. Good Philo Castitatis, dread champion of chastity, why should you imagine that designedly I had made health take the wall of your mistress ? It was done long before I could know that you would take her name upon you, and declare yourself her errant lover. We often put those things last that we should lay the greatest stress upon : but you are angry with me, and therefore find fault with every thing I do. If I had said of a great profligate, that he had broke through all laws human and divine, you would accuse me of impiety, for having openly preferred the laws of men to those  
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of God. In many things it is indifferent, as when I say I will either have a green or a blue, it is hard to determine which colour I prefer. But in the passage you quarrel with, I had good reasons why I named health before chastity. In the first place, sensual people have no notion that any thing can be unchaste between a man and his wife. In the second, the greatest part would sooner deny themselves a pleasure, if they imagined it would shorten their days, than they would because they knew it to be a sin. Thirdly, the voluptuous, from their excesses, often receive warning in their health, long before they would have owned them to be excesses in point of conscience; and examining themselves, they not only perceive sooner a decay of strength than a decay of virtue, but they are likewise vastly more concerned at the first than they are at the latter. It was for these reasons that I put health before chastity, with intention to name that first, the consideration of which I knew would weigh the most with those I wrote to.

If I am told, that such a digression as this is very impertinent when addressed to men who write at random, and know nothing of language, diction or propriety, I again beg pardon of the judicious reader, and return to my adversary. Your censure, Sir, on the precedency between chastity and health, I own to be very extraordinary; but the inference you draw from it, in my opinion, bears it quite out of sight; and is a thing so curious, that I know nothing on earth to compare to it. If I had forbid a man to commit no excess in drinking either at home or abroad, according to your construction, I give him leave to be as drunk as he pleases whilst he is abroad; and that as long as he commits no excess at home, drinking can do him no hurt when he is abroad. But, to keep strictly to the thing itself, suppose I had expressed the same meaning in other words, and said, I think that all indecencies and excesses that are injurious to body or soul, are sinful; might you not, with the same justice, have persuaded the readers that I told them, “ That there is no indecorum, excess, or indecency, or wronging of the soul, unless



unless the body is first impaired or injured:" For his own words you see are, "that excesses and indecencies that are injurious to the body."—You see he puts body before the soul; clearly insinuating, when the body is not hurt, the soul is unwronged." And might you not, with as little injury to good sense, have said every thing you have added besides?

But we will suppose that I have actually affronted chastity in not giving her the rank that is due to her, and that you, as her lover, are in the right to resent it as much as if I had not named her at all; yet you know I spoke of health, and you own that I have barred excesses destructive to health: you should either not have allowed this, or picked some quarrel with the word Health, as you did with that of chastity, or else not have said, "What may not the marriage-bed be defiled by such an excessive use thereof as may procure all these misfortunes; and in as high a degree as what he says comes by masturbation? I have known some, who, by the excessive use thereof, have so debilitated their retention of seed, that semen emitterent ad primum contactum laborium vaginæ: others, who upon the least amorous look on their wife, though at a distance, cito ejicerent sperma. Others I have known, who, by their excess, have effectually digged their untimely graves, and put themselves irrecoverably beyond the help of medicine; while others have procured to themselves gleets, stranguaries, priapisms, &c."

Here I would ask any man in his senses, if there is any possibility that these things could have happened if they had forbore excesses destructive to health? But Philo Castitatis will be heard, and is resolved that the precautions I have taken shall not hinder him from speaking what he has a mind to say. Here certainly he was not dreaming, and too much sleep was the least of his ailments. Where we left him he goes on thus: "Was there no defiling the marriage-bed in all this? Nay, was there no murder in all this? Had not such, eyes and hearts full of adultery, even towards their own wives? Does not this excessive coition render the marriage-

marriage-bed either unfruitful, or else only produces such a puny, sickly, weakly offspring, as are a misery to themselves, a dishonour to the human race, and a scandal to their parents? But I must own, though this may sometimes be owing to the venerous husband; yet, at other times it is owing to the insatiable lechery of the wife, who is never satisfied with embraces; of whom the husband may from wretched experience, say, with Horace, *Quod tibi vis mulier, nigris dignissima barris*. Such excite their husbands by diet, and such other means as modesty obliges me to conceal."

I shall make no farther descant on these beauties: the language, the ingenuity, the stile, or coherence; the reader has it all before him, and can doubt no longer but the assertion is amply made good, which my modest adversary, in setting forth his ware, makes in the third page of his preface, viz. "Here, you see, what I advanced, I bring you scripture adapted to the purpose, corroborated by the judgment also of commentators and schoolmen. In this belonging to physic I have quoted some authors upon several of these things, in this book belonging to the science; and it is impossible that he should have failed to convince of his abilities every candid and judicious reader, whose approbation, he assures us likewise in his preface, he shall make it his business to purchase. I shall now quote the passage itself as it is in my book, and which my adversary has taken a handle from, in order to shew his erudition, and to display himself in a graceful manner. It is in page 79 of the foregoing 21st edition of the *Onania*. "I am of your opinion, that there is a decorum to be observed as to the marriage-bed, and therefore think that all excesses and indecencies, that are destructive either to health or chastity, are sinful, and for this I have my warrant from scripture; but I likewise think, that it cannot actually be defiled without a third person."

Nobody will think that I have wronged my adversary, when I have charged his being angry and blind with passion, as the cause of the treatment he gives  
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me on account of this paragraph, especially when they see how he attacks me in page 33; where he says, " I beg the reader's patience a little further before I dismiss this point of the author's barefaced discovery of his lascivious inclinations; and also what a poor divine he is, though the parson took him for one of his own cloth: Sure I am, the parson was not at the pains to give his book a serious reading; otherwise, I am apprehensive, he would have found very little worth in him to have laid claim to him as one of his fraternity. I shall quote one passage out of his answer to the lady's letter, concerning the use of the marriage-bed; which, pardon me, I cannot help looking on any otherwise than the most lascivious rhapsody that ever fell from the pen of a pretending, whining, canting preacher." This was the introduction he made before he maimed the quotation of the first paragraph in page 97 of the aforegoing twenty-first Edition of the *ONANIA*. The Reader, who shall be pleased to peruse the lady's letter, and the answer to it at large, will be able to judge of my adversary's candour; and be astonished how a man could be so free of his opprobrious language concerning a performance which he had read but carelessly; and without any attention, as I have page 32 aforegoing, so clearly demonstrated, from his unpardonable mistake of applying that to Self-Pollution which I said of the marriage-bed, though it was part of the sixteen lines couched in the stroke I took notice of, page 31.

What he says of the parson, who took me for one of his cloth, is taken from a letter in the preface to the *ONANIA*. My adversary may take me to be what he pleases: His judgment about me, or any thing else indeed, will never make any great impression on me, but considering the qualifications, which in his opinion, are requisite to make a divine, one would not be fond of the title. Page 32, speaking of me, he says, " One would in all probability expect that such a judging censorious person, as our author is, would undoubtedly make a good divine;" if then, when a man is remarkably judging and censorious, we may probably expect

expect him to be a divine, most of our readers, I believe, will fancy with me, that Philo Castitatis, throughout his book, has not concealed his profession so industriously as in his preface he seems to imagine that he had.

Among the graver sort of my Readers, some I foresee will be displeased, that in answering Philo Castitatis, I have been somewhat remiss in my stile, and not adhered so closely to the severity that has been all along preserved in the book to which this is the Supplement. This I must own was done with design. The subject of all apologies are but dry in themselves. I had many things to repeat, and long quotations to make. These I thought would be very tiresome to most of my readers without something to enliven: For which reason, and the extraordinary ill usage I had received from my adversary, who had attacked me with so much virulence, I was resolved to treat him, in some places, in a less serious manner than ever I would have done any antagonist who had behaved himself with any tolerable decency. Those again, who delight in gay and sprightly figures, will imagine that I have little reason to make excuses for a few ironical praises, and unmerited commendations, I have bestowed on a man, with whose authorship it would be ridiculous to be seriously angry: and they would have been better pleased if I had returned him his scurrilous civilities, and been more diffusive and particular in pointing at the weakness and puerility of his stile, and exposed him with the same licentiousness and petulancy of language with which he fell upon me without any provocation. To such I shall only observe, that where there is much railing, there is little reason; and it is reckoned a sure sign of the badness of a cause, or of the weakness of its advocates, when they have recourse to foul language in defence of it.

I am satisfied; and the attentive reader, who have likewise seen "The Onania Examined and Detected," must know, that I have answered all the material objections that any ways obstructed my view. What this  
is,



is, I have hinted at often, viz. to promote virtue in general, especially that which assists us in conquering lust and impurity; and more particularly that branch of uncleanness, that, without witness, may be committed with one's self; that is, to prevent and deter both sexes, youth and others, from the heinous sin of Self-Pollution. I have demonstrated, that the most considerable part of Onan's sin, for which God slew him, was Self Pollution, even from the proofs my adversary had brought to evince the contrary. I have likewise proved, whatever, to contradict me, he has either extenuated or denied concerning the enormity of the sin in the sight of God, to have been rightly asserted in my book; that it is practised by both sexes, and that it is of dangerous consequence as to bodily health. These things I have made evident from the very examples unwarily dropped and alledged by my adversary, whilst he was endeavouring to refute me, as may be seen in page 20, 22 and 23, of this Supplement. I have also shewed that my adversary's accusations (as if I had broached pernicious errors, and countenanced and encouraged lasciviousness between man and wife) are entirely false, and wilful calumnies, in which no appearance or shadow of truth is to be found even in his book, but what are owing to palpable misconstructions, malicious insinuations, and such stratagems in his quotations, as can only flow from insincerity, and the utmost want of candour: By all which, I have made it manifest, that what I have said concerning the marriage-bed in the ONANIA, is agreeable to sound doctrine, and can have no other tendency than to recommend and increase virtue and religion, chastity, and good manners.

That I have been so severe against Self-Pollution, from a secret design to encourage fornication and adultery, as my adversary insinuates more than once, has been so amply refuted in the former editions of the book he writes against, and now in page 96 and 97, of the foregoing twenty-first edition, that I thought it superfluous to be again mentioned: But to those who never read the ONANIA, what I shall quote from one of them, I hope

I hope will be sufficient to remove all suspicion. Having, in the answer to a letter questioning me on that subject, given it as my sentiment, that fornication as well as Self-Pollution, were both abominable in the sight of God, and therefore to be equally avoided, I proceed thus: "If I have said any thing that has given the least handle to any of my readers to think that I look upon Fornication as a venial sin, in comparison to Self-Pollution, or that I would decry the one to encourage the other, which is still more abominable, I am heartily sorry for it, and can assure them, that whoever has misconstrued me in this manner, has been most miserably mistaken; and that neither yourself, nor any other, may be so again for the future, I solemnly declare, that the height of my wishes is to deter both sexes from impurity of every kind, and all manner of uncleanness without exception. The reason why I have said so little of Fornication, and so much against Self-Pollution, I thought would have been obvious to the meanest capacity: I treat of the one *ex professo*, and not of the other."

The ONANIA is a book of morality, and there is nothing I abhor more, than that I should be any ways accessory to the corruption of manners; therefore my greatest concern is to demonstrate and convince the reader, that I have broached no false doctrine, nor pernicious error, and that nothing is contained in it that can be destructive, or in the least injurious to chastity, or any other virtue. It is that which I call material; and without that consideration, no provocation of injuries, nor importunity of friends, could ever have persuaded and drawn me in to answer Philo Castitatis, or trouble my head about any thing such an author could write. As to his other sarcasms and conjectures on the mercenary views I have, the motives I act from, and the intentions of my heart, of which God ought to be thought, and is the only searcher, he is welcome to make as many more; and I can assure him, that they shall never give me one moment's disquiet; neither will I spend more time to vindicate the strength of my understanding;

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derstanding, my capacity in writing, or skill in any art or science whatever.

Should my adversary complain that I have left matters unanswered, which he calls material, and imagine that I ought to be more particular on some things he charges me with, let him first reply to the things I have answered already, and overthrow what I have said to confute him; after that I will do what he pleases; but unless he solidly refutes the proofs I have alledged, and answers without shifts or evasion to every particular I have touched upon; unless, I say, he does that, in a manner closer, more pertinent, and more worthy being taken notice of than what he has wrote against me already, I shall not give myself, nor the reader, any further trouble about him: He may write, and aggress me, (as he calls it) as long as he pleases, but before I see such a satisfactory reply, he shall hear no more of me. In the mean time, let my adversary hug himself in his own sufficiency, he shall have my leave to crow, triumph, and rejoice at the conceit of his superiority over me, in every respect: and I shall be glad to see him extol to the sky, the purity of language, the correct diction, the fine sense, and delicacy of stile, with every other merit of his valuable work; and depress as much as he pleases, the rhapsodical cant, wrong reasoning, and meanness of my pitiful performance.

I have, in the *ONANIA*, answered an objection that was made against some letters I had inserted therein; and in the beginning of this Supplement I have again obviated what might be farther said on that head. I have likewise taken notice, as may be seen in page 24, of what Philo Castitatis charges me with, viz. "That I have been injurious to virtuous, modest, and chaste young ladies, and affronted the whole sex, by saying that girls in boarding-schools, and often women grown, were guilty of Self-Pollution; and that I had trespassed against the rules of modesty, by naming, in my mother tongue, the distempers which that practice was often the occasion of." But why is this a greater affront, than



than to say, that many of them are guilty of Fornication and Adultery, and have drawn diseases upon themselves by promiscuous embraces, I cannot see; especially why it should seem so to a man who thinks the first named sin inferior to, and much less heinous than either of the latter. I have as great an esteem, and pay as much deference, to the virtuous part of the fair sex, as any body; but it is an insipid compliment to them, as well as stupidity, to assert that there are no other: Vice is a foil to virtue, and to say that there are many lascivious women, is so far from being an affront to chaste and married ladies, that it points at, and heightens their merit. To convince the Reader that what I have said of girls and others concerning this sin, is not a calumny or ill-grounded aspersions, I shall give two or three instances, by and by, proved by their letters, of women, that have not only been guilty of Self-Pollution, but likewise by the long continuance of that practice, have grievously injured their bodies, and brought themselves into most miserable conditions.

As to the revealing of secrets, the exposing of parents publicly, and the breaking of one's trust, which I have been told are in the printing of letters sent to me for advice, I have spoke to it already, and am still of opinion that the charge is ridiculous, being well-assured, when the names of the persons remain concealed, and the business likewise which they follow, and the places of their abode are neither mentioned nor pointed at, that from such letters there is no more to be discovered or gathered to any one's prejudice, than there is from every case and history, related in any practical book of physic or surgery: Not to mention the precautions the writers of some of them take to conceal themselves, even from me, which make it still the more impracticable, an instance of which may be seen in the former Editions of the *ONANIA*, and in page 149 of the foregoing *Twenty-first*, from a married lady, who begins her letter to me thus: "Sir, since it will be impossible for you ever to know from whom this comes, I can with freedom relate my case to you, which otherwise I could not have confidence

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enough,



enough, so much as to mention one tittle of it to any physician living, &c.” As also from other married as well as single women, which the Reader will likewise see by and by.

But before I set down the letters I intend to produce, I must shew the reader a passage of my adversary, who has blamed me so much for divulging the frailties of the sex, and is of opinion that all such matters, if we knew them, ought to be stifled and suppressed, at least not published in one's mother tongue. It is in page 126 of his book, where he says, “A married woman also, aged about forty-seven years, consulted a physician for barrenness, from a laxness of muscular fibres of the Vagina and Uterus; but examining the case, and suspecting from both the character she went under, and from what she said herself, that it was not owing to any insufficiency in the husband, whom she publicly complained of, but to her own insatiable lust, for it plainly appeared her case was owing to friction; wherefore considering her age, and the little hopes of success upon such a patient, he refused meddling.” If I had made this judgment, without any further proof than what Philo Castitatis gives for this bold assertion, he would, and not unjustly, have called me a very censorious fellow: But I have quoted this only to show how well my bright antagonist observes the lessons he gives, and how carefully he avoids the faults he charges me with.

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To the ingenious Author of a Book, entitled, ONANIA.

“ SIR,

Feb. 28, 1750.

**I** Write in behalf of a young creature who has abused herself by Self-Pollution; she has made a resolution of never falling into that sin again, which I hope will move your compassion to give some relief in this dismal case. Sir, I will explain her case to you: She has a great heat in her privities, belly and thighs,

thighs, with darting shooting pains, which are very great sometimes; a continual pain in her head, and sometimes in all parts of her body floating about; she has nothing appears outwardly, nor any thing comes from her; but her complaints are all inward, great pains and heat in the privities and belly, as I said before. I have wrote all her complaints; she is in great affliction and trouble for this her sad condition; and is so bashful, that she had died in this condition if she had not seen your extraordinary book, which I bought a month ago. Sir, I apply myself to you, in hopes of a cure by some of your proper medicines: If her wretched condition be past cure, and you will not undertake it, be pleased to direct your answer for me to be left at the bookseller's, and I will give Mr. Corbett half a guinea for your trouble, Sir, when I come for your answer. Pray, Sir, be very private in this matter, for I am ashamed to come out of this errand; but it is charity to help them that cannot help themselves, and I hope she may live and repent of this great sin, which is the desire of,

Your very humble servant,  
ANNE."

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To Mr. C. CORBETT, near Temple-Bar.

" Mr. CORBETT,

" I Desire you would give the inclosed letter as directed, and be pleased to send me a bottle of your Strengthening Tincture by the bearer, and to send this letter back, which will much oblige,

Your humble servant, &c.

" And when I send on Monday, I desire my inclosed letter may be sent back also, with the Gentleman's answer. The person that calls for it will ask for a parcel for Mrs. Sarah R——."



To the ingenious Author of *ONANIA*. These.

“Honoured SIR, Saturday, Nov. 9, 1733.

“IT is one of the greatest afflictions of my whole life, that I am forced to acquaint you with the melancholy circumstances of a near relation and friend of mine, occasioned by the vile practice of Self-Pollution, which she has continued in for a long time; and I fear her case is too like that of the young woman mentioned in the clergyman’s letter.

“She has for a long time been very much out of order, and I could never guess the reason till I found her reading your book, since which time she has been extremely dejected and cast down, and I fear it will affect her reason if not timely prevented; and therefore, Sir, I hope you will be so good as to consider of her case, and if there is any help for her, to let me know.

“I shall, in as brief a manner as possible, let you know all the different symptoms, in hopes of your best advice.

“She has long complained of lowness of spirits, and pains in the head, sometimes on one side, sometimes on the other.

“And with violent pains just before the course of nature, though those are much abated to what they have been six months ago; and what frights me most is, a pain in her nose, and a violent itching all over her body, but chiefly in her head, and the extreme parts. When she told me these pains wandered about her body, I advised her to have a physician, but she declared she would die first, and suffer all the tortures she could possibly undergo; and this made it necessary for me to apply myself to you, which, I hope, will be a sufficient excuse for this trouble.

“Besides this, she has had a weakness occasioned by the whites, which lasted two or three days, but no longer, nor any time before.

“At

“ At present she has a shortness of breath, and a cough, and a constant running at her nose, with loss of appetite; but whether that proceeds from her great concern, or the malignity of the disease, I should be glad to be informed.

“ I have sent half a guinea by the bearer, which I beg you to accept of, and another for a bottle of the Tincture, and shall order a person to call for your answer on Monday; and beg you will let me know what medicines will be best for her, and what they will come to, and, when I send for them, I will order the money.

“ It may be necessary to inform you, that she is thirty years of age, and, I think, began that vile practice as early as any ever did, and I know she has been a very great offender that way. I cannot get her to be more particular in this matter.

“ I beg, Sir, you will be so good to excuse this long letter, and to let me know what may be the worst consequences of her present condition; and it would be a further favour to know, if there is any visible sign of this vice in any part of her face discoverable by others. Thus complying with this request, will be a great obligation to

Your unknown humble servant,

SARAH R—.

“ Be pleased to direct the letter for Mrs. Sarah R—, in whose name the person shall call for it.

“ I shall let you know how the medicines operate, and desire your farther advice, and, if they succeed, shall be very grateful.



This for the good Author of ONANIA.

“SIR,

“**P**ROvidence has been so kind, as to direct me to your excellent book, called ONANIA, I seeing an advertisement of it in an old news-paper by chance; but it was a great while before I could contrive how to send for it, and then there was none to be had; I sent three or four times for it, and at last I got one, and read many cases in it something like my own case, but yet of none of my sex that begun the wicked practice of Self-Pollution so soon as myself, for I began with it at eleven years old, by the devil’s leading me to it I think, and followed it till I was married, which was before I was quite 17, but was always pale and weakly when a girl, and never had the course of nature but twice till I married; and I must own my farther wickedness, which was, that I used that base and cruel practice after I was married, and had a great deal more pleasure in it than when my husband lay with me, although he is a young brisk man; and, till I read your valuable book, I followed it almost daily, and have been married four years, but never was with child, nor been in order as women should be, and as other women are; and have never been right well in health all my marriage, though I have took abundance of physic; but now, by reading your wonderful good book, I see what the cause is, and thank the Almighty I have left it off. I am troubled very much with the vapours, and a fluttering and trembling; and I used that practice the oftener, because it always helped me in the vapours, and the trembling and fluttering; but then I thought it increased the pain in my back by what used to come away from me, and my bearing down of my womb also, which is very much sometimes; and I have great slipperiness of the womb, as midwives and doctors have told me, but none of them could ever do me any good; but I hope, Sir, that you can without seeing me, for I can never see you after telling you my condition, if I die for it. I entreat you to assist me, and will pay whatever the charge is, for I would be cured, for my husband

husband wonders what is the matter with me, for I have not the least desire he should lie with me, nor the least pleasure in the act when he does; and my womb is so slippery, that I am told I shall never be with child till that is cured, and I want to have a child. I was sadly put to it how to send privately to you; and the woman that brings this is employed by another woman, and she does not know me neither; and I have sent you a guinea fee by her, and pray let me know if you can cure me; and direct me what I must do, for I am sometimes at my wit's end that I should be so lustful, and foolish, and wicked, as to bring myself into this sad condition; and my husband knows nothing of the cause of it, but knows I am not as I should be. I must desire you, Sir, to send me back this letter, with your answer, and seal them up safe, and the woman shall call at the bookseller's for it on Wednesday morning next, without fail; and you will oblige,

Sir,

Your most distressed unknown humble servant,  
Feb. 12. A. Q."

I sent this gentlewoman some medicines several times, and received divers letters from her, and among them the following.

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To the Author of ONANIA.

" SIR,

" I Received your letter of March the 11th, and the medicines you ordered me, and have here sent you half a guinea fee. You ordered me to take a tea-spoonful in five or six spoonfuls of white wine, drinking a glass of Spaw water after it, and to take it night and morning, drinking a flask a day, the time this phial lasted, but was obliged to take two tea-spoonfuls at a time, and that did but just keep me laxative. This phial lasted me about a fortnight; I then began with the small one, taking twenty-five drops in white wine,
and

and spring water a quarter of a pint, taking it at eleven in the morning and four in the afternoon, leaving the Spaw water quite off. Both these medicines agreed very well with me; I was not out of order till Monday before Easter; it was seven weeks the Friday before since I was out of order: I had them about four days; they were not a clear colour, nor were they so black as sometimes they are. On Wednesday in Easter week I began with the Injection, which I used as usual; there came away with it little pieces of skin and jelly, but not near so much as used to come from me. This day fortnight my drops were out; I had them this day sevensnight: I had them six or seven days; it was but two or three days above a month since I was so before; they are of a clearer colour than before. I have omitted writing to you till I could send this fee, being very sensible of the trouble I have given you in writing so many letters. I believe it had been better for me had I seen you, but could never think of it without a very great uneasiness to me. I should not think much of the expence had I enough to go on with it, for I cannot deny myself any thing in hopes of having health again; and have done it to the utmost of my power; and am very thankful to Almighty God, who has given a blessing to your medicines, and return you abundance of thanks for your great care of me, and shall ever think myself bound to pray for you; for I believe I had continued in this wicked practice as long as I had lived, had I not read your excellent book of ONANIA. I have a great deal of pleasure in the act, but cannot tell if I have so much as other women have; and great inclination to it sometimes, which causes a little bearing down of the womb, and the bearing down of the womb for a day or two when I am first out of order. I hope my womb is not so slippery as it was, and hope I shall gather strength every day, and then believe I shall be better; but I think I keep the seed after coition longer than I used to do. The person I employ in this matter is almost ready to lye-in; as soon as please God she is up again, you shall hear from me again. Pray let me have a
line

line from you to-morrow morning, and you will [very much oblige,

April 29, Thursday
morning, eight
o'clock.

Your most afflicted
humble servant,
A. Q."



To the Author of ONANIA.

" SIR,

" I Think I had rather die than make my case known ; but, as we cannot do that when we would, I must now make my complaint to you, in hopes of relief. Some time since I had a very great inclination to be married, and was, as I thought, very near it ; but, as my fortune was small, and the offers I met with not very extraordinary, my friends would not consent to any of them ; though it would have been better for me ; for my desire, after being courted some time, grew very strong, and I could not help, in some measure, encouraging it ; which God forgive me ! that being, I think, my own fault. I never used any thing but my own hands. I have now been under the physician's hands this half year, though never the better, I think worse : Indeed I never could tell them my case, nor could I to you, where I to speak it. I for many years have had very weak nerves, and a good deal of the rheumatism ; if I lean on my elbows, or use any strength with my hands, they are then benumbed, and my fingers will catch, and draw up, like the cramp ; my stomach seems outwardly swelled, and I have a racking pain in it, which often makes me feel as if I should choak, and appears to me as if I were inwardly fore from my throat to my navel. I have also a racking pain in my back, between my loins and under my shoulders ; if I offer to pull myself up, all my bones will snap, you may hear them if you stand by me. If at any time I turn my head a one side, or offer to talk much, it hurts me mightily : The hollow of my stomach, and under my shoulders, seems inwardly swelled, and

and full of pain : my hands are seldom warm, and the bones of my insteps by night seem much swelled, and full of pain : Whenever I sleep I wake with a great numbness in my arms ; and if I happen to lie on my back, with a great pain in my heels. If at any time I lean on my elbows, they then will be much numbed, and my sides full of pain, that I can hardly sit upright : if I offer to walk, I am ready to die with a numbness in my loins, and pain in my stomach and middle of my back : My shoulders sometimes feel as if they were stuck full of pins ; it really hurts me to put my hands to my head, so that I fancy I have strained something within me. After I have had the pain all the day, towards night I fall into prodigious flushings in my face, which makes a thousand pulses in my head, and almost blinds me, it so weakens my eyes. In a morning I awake very dry, and my tongue very white ; and have a great inward heat and drought, and am apt to vomit and be very giddy, and often subject to have sick fits ; but my pain in my body is so great, that I do not wonder at that ; I dread an ulcer in the womb or kidneys, for I am, I think, always upon the rack. Nothing ever comes discoloured from me, only my water is generally very thick and high-coloured, when it stands some time it is like curds and whey, or else a cloud in it. If you think you can help me, let me know by a line ; but be sure you seal it up, this friend not knowing what is the matter with me, and very likely may send her maid to you. I live forty miles off the person I send, so it will be some time before I can have your letter. If you think the Strengthening Drops I have bought of the bookseller proper for me, send me word what I shall take them in, and if any particular food be good for me : I am apt to be very costive, and whenever I go to stool it strains my right eye as if it would blind me.

“ If I had been so happy to read your book before, I had never done this, but did not think it so great a sin : I am sure I shall never fall into it again, I so much abhor it. I could not venture to take the bottle of drops without your advice ; though at present I am,
mistress

mistress of very little money ; however, I have here sent you a guinea : If I can recover this great disorder, I shall soon have it in my power to oblige my friends ; and assure yourself, if I find benefit by what you order me to do, you then shall hear of me. I am where I cannot take much things, and without I soon find benefit, I shall have very little courage.

“ I fear you will hardly have patience to read all this, but could not tell you my case exactly in less words.

“ Direct your letter for Mary S——, when I shall have it safe ; as soon as I have it I will let you know.

“ I have the bottle of Strengthening Drops, which I gave half a guinea for, send me word if I should keep them cool.

Your humble servant,

April 22.

M. S.

“ I am apt to think I have a good deal of the cholic.”

I ordered this gentlewoman to take the Strengthening Tincture, and Phials of the Restoring Drink, and to go down to the Bath ; which she did with good success and was cured.

To the Author of the ONANIA.

“ S I R,

Nov. 14, 1739.

“ I AM a young woman, that have been in a surprize near this twelvemonth, not knowing what was the matter, till reading the news, found therein an advertisement of a book, which I bought, and found great part of my distemper described, and accordingly sent for a bottle of the Tincture : and finding that do me good, I took a second, which has restored my
nerves

nerves and spirits almost as good as ever, but has flung it more upon a certain part, which makes me very uneasy, and indeed frightens me very much; for if I had ever any private conversation with a man, I should think it the foul distemper; but I do assure you I never had: I am as well for a fortnight or three weeks after a certain time, as ever I was in my life; and I was still in hopes it would have gone away, but 'tis quite the reverse, for I am worse, and would willingly take your other medicines, if you think it proper to leave a line at the shop, with your advice sealed up with them, if I may take them safe, and you will for ever oblige,

Your servant,

MARY SM——.

“ I will send the beginning of the week, and the messenger shall bring the money.

“ Because the post will not bring the money, or I had sent a month sooner. I beg your pardon, Sir, for going so far.

“ Sir, your book speaks of swellings in the part, but I have none, only sore and uneasy, and that about a week or ten days before the time: And now I have sent you, sir, all the account I can give, and am in hopes to find relief.”

Another fault that has been found with the ONANIA, is the strict severity with which it forbids Self-Pollution, at all times, without exception, or the least indulgence on any emergency whatever. Those who endeavour to extenuate the sin of Onan, pretend that masturbation may be allowed of, when performed without lustful imaginations, and sometimes become necessary for the sake of health: They will have it, that for the want of evacuation, the seed corrupts; or at least, that, by its returning through the spermatic veins, it fills the mass of blood with noxious particles, that may be the occasion of several distempers. I had a letter sent me, wherein this opinion is strenuously maintained,

maintained, and confirmed by quotations of several authors of great repute. But as it seemed to me, that those arguments were only alledged to puzzle the cause, and oblige me to give it under my hand, that masturbation was not only an indifferent action, but likewise, that in many cases, it might become necessary, I wrote an answer to it, in which I referred to another answer, where I had made it appear, that in vigorous people, who only could make this plea, nocturnal pollutions would answer all the occasions for evacuation that could be required. The letter was signed Philalethes, and was in all the editions from the 7th to the 20th, and is now in the aforegoing 21st of the ONANIA, beginning at page 99, and the answer following it, both which I refer the reader to.

After that I received another letter on the same subject, and I own that I have heard several make the same objection since. I am well assured, that if once it is taken for granted, that masturbation is no sin, if committed for health's sake, it will be a vast inlet to wickedness, and be perpetually made a handle of by lustful people, to indulge themselves in their uncleanness, and justify an abominable practice, which they know that they are only prompted to by their own lascivious inclinations. To prevent this I desire the reader carefully to weigh what I have said on this head, in all the former editions from the 7th, and now again in page 93 of the aforegoing 21st edition of the ONANIA, viz. " But let us suppose a man really labouring under such a retention, and actually suffering the ill consequences of it, as dimness of sight, vertigo, dulness, and melancholy, and whose circumstances in the world hinder him lawfully to converse with a woman, I cannot see why he should not look upon this in the same manner as he would upon any other affliction sent him by the hand of God, either for trial or chastisement. Let him apply himself to a skilful physician, and I can assure him, that there never was a distemper, produced in a body otherwise healthy, a *semine diutius retento*, that was not, or might not have been easily cured by diet and exercise, and perhaps a bleeding. I write to christians,

christians, and such as value their eternal welfare beyond all other considerations. Should a man pamper his body and indulge himself in sloth and idleness, when he is complaining of ailments of repletion, he would be the cause of his own disorder himself. If a man is sincere in his religion, would he not rather abstain from rich meats, and strong nourishment, and by hard labour and fasting, mortify his flesh, than wilfully offend God to obtain the same ends?"

To prevent this plausible plea of the seed's retention, from doing any further mischief to chastity, I shall set down a curious piece, concerning the return of the seed into the blood, which a gentleman, a stranger, has been so obliging as to refer me to, by a letter from the country to the bookseller.

To Mr. C. CORBETT, Bookseller, near Temple-Bar.

" S I R,

" **O**bserving in the papers an advertisement about your author's book, under the title of *ONANIA*, I remembered there was something in the *Acta Lipsiensia* very proper to his purpose. It is *Sckmeideri observationes de semine regressu ad massam sanguineam*. He will find it in tom. 5. supplementorum ad *acta eruditorum quæ Lipsiæ publicantur* in 4to. Lips. 1713. page 408. If he thinks proper, he may insert it either as it is in the Latin, or will translate it as he sees fit. If this is too late, or known before, there is nothing lost but the trouble of his reading this, and no more need be said,

From your unknown
Friend and servant."

The Latin original as referred to in the above letter, I found in the said *Acta Lipsiensia*, as mentioned, and which I translated, and is as follows, viz.

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The observations of L. Salomon Skmeider, concerning the Seed's return into the mass of blood.

“ **A**S sometimes I have been meditating on various natural subjects, the human body, the wonderful structure of it, its motion, humours, &c. I thought that among other things, the Genital Liquid well deserved to be more narrowly inquired into. And the examining into the nature, the constitutive parts, the vessels, receptacles and secretion of it, has brought to my mind some things concerning its motion; not that which is ejaculatory, and excited in coitu, or by another filthy titillation; nor yet its own private or intestine motion, which, that it must have we are pretty sure of, from the spiritous and sulphurous particles it abounds with; but the motion I mean, is a progressive one, from its receptacles back again into the mass of blood: and several things have induced me that I shall believe and assert, that there really is such a motion, so long till the contrary shall plainly and evidently be demonstrated to me. To get some light into this matter, I perused abundance of authors, both ancient and modern, philological as well as anatomical, but to little or no purpose, for I have been able to find little or nothing in any of them, concerning this progressive or circulatory motion, except in Hippocrates, in his book *De Genitura*. The words from which it may be gathered, that Hippocrates was of this opinion, in the Latin from him, are these words: “*Nam simul ac genitale semen oritur caro & extrema cuticula rario evadit, venulæ quæ magis quam antea aperiuntur. Et paulo post: Qui verò ætate adhuc puerili eunuchi existunt eam ob causam neque in pube, neque in meato plias habent lavesque toti sunt, quod, cum nondum via genituræ facta sit nusquam rarefcit summa superficiei, nam quemadmodum paulo ante me dictum est intercepta, est genituræ via.*” In English these: “For, as soon as there is seed made, the flesh and outward skin become more porous, and the little veins are more opened than they were before.” And a little after he says: But those who are yet in
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their childhood, or else eunuchs, have, for that reason, no hair either on the pubes or chin, and all over smooth, because no passage being yet made for the seed, the outward superficies is no where rarefied; for, as I said a little before, the passage of the seed is stopped up."

"From these words I think it is evident, that Hippocrates has made mention of this progress of the seed into the blood and body; whilst he asserts, that, by this same seed the flesh and outward skin are rarefied, that the beard and hair on the pubes might come through, because then there is a passage made for the seed, which before the years of puberty, and in eunuchs, is yet stopped up. Rolfinch just hints at it, and, at the same time, denies the circulation of the seed, as will appear from his words: "The ostentatious name, says he, of Circulation, gives no rest to the curious. The seed seems not to circulate either within or out of the testicles. The vigour which the testicles add to the body, ought not to be ascribed to their bulk, but to their power. Yet I will not deny, but that some seminal atoms may be mixed with the blood from the remainder of what serves for the nutrition of the testicles, and which is received back in the veins." That these words intimate a regress of the seed into the blood is undeniable; but they are not strong enough, and a few atoms are not sufficient, to procure the body mettle, and add strength and vigour to it; and it must not be a small quantity of them that would be able to have that effect. Sauvry, speaking of the use of the seed, in regard to the body it is made in, and considering it on account of the visible effects it has upon the body, comes, without doubt, into the opinion of its circulatory motion. I shall transcribe the passage entire; it is worth reading, and runs thus: "No body doubts, but that we owe our origin to the seed, and that, whilst it regenerates us in other beings very like ourselves, it renders us as it were immortal: but it is more difficult to trace and know the use it is of to the subject itself in which it is produced. Yet we see that it gives us a certain degree of perfection, strength, and vigour; because eunuchs, women,

women, and those who, by excessive venery, are enervated, are, like children, dastardly and imperfect; for the same reason it produces a beard, and makes the voice of a deeper sound: and as between a eunuch and a man, there is no other difference than what relates to the production of this liquid, it is very probable that this same liquid, returning into the mass of blood, is the cause of those remarkable effects."

"These are the words and arguments of that author, to which I shall add my own reasons, to confirm this opinion. The first and weightiest, is the smallness of the seminal bags, and the continual and daily afflux into them. That they are small we are convinced of by our eyes; for they are not three inches in length, and hardly one inch in breadth and thickness, though on one side they are commonly somewhat bigger than they are on the other. Now let any one well consider the smallness of these vessels, and the daily influx of seed into them, which no body can deny, unless he denies likewise, against all reason and experience, the circulation of the blood, the undoubted cause of the secretion of all humours in the body, good or bad: now let, I say, any one well consider the continual applause of seed, and the smallness of these seminal bags, that are no ways capable of receiving and containing only such a quantity of seed as must be made in seven or eight weeks, (I will say nothing of many years) and so long till a man lawfully cohabits with a woman. As these things then are inconsistent together, so it is requisite that the seed goes off again to the mass of blood, or the body, for the already named reasons by Sauvry, and others yet to be alledged. The change likewise that is observed in the temperament of the body after castration, helps plainly to prove this progressive motion of the seed. For it is manifest, that animals, after their testicles are taken away, grow fatter, are more languid, and less courageous. It is among other things, likewise to be minded, that in eunuchs, the hairs of the beard and privities do not fall off before castration; and that if in the beard, or other parts, they are not come out, yet they never will, as they are

observed to do in those that are not castrated. The privation of virility likewise changes the voice, which becomes more sharp after it. It is reported of stags that are fit for copulation, that if, immediately after the shedding of their horns, that fall off every year, they are deprived of their virility, no new horns will ever grow again. This motion of the seed is moreover proved from the rank smell and taste of some brute beasts, and the flesh of them, as also the stated periods on which their desire of copulation returns. What becomes of all the seed? Where is it hid when those animals do not couple with their females? To say then that no secretion of seed is made, is speaking against all reason and experience. There are the organs set apart for that secretion, which, according to the laws of nature, are ever employed in their office. There is the matter, viz. the arterial blood, from which the seed is separated. Experience teaches us likewise the presence of the seed in animals at all times. Dissect an animal when you please, the seed bags will ever appear turgid with recent seed. I believe moreover, that if the seed did not circulate in the body, it would be utterly impossible for unmarried men to abstain from fornication, by reason of the ever-growing quantity of seed, and the continual pricking that it would give to abominable lust, not to speak of the various and most dangerous diseases such an abundance of seed would produce, if the quantity of it could no way be lessened but by matrimony. But God, who abominates impurity, has, in his word, severely forbid fornication, which he would not have done, if men had been left destitute of the means to avoid it. If we say otherwise, we must believe God to be the author of sin, which is blasphemy. What is to be said of the chastity of the patriarchs, and other holy men? Was there in them not likewise a circulation of the seed? Very probably there was. In their bodies was a perpetual circulation of the blood, and a continual secretion of seed: they had the same parts and organs, and yet felt no disorderly desires from them: they lived a holy life, and were content with a spare and simple diet, as is witnessed of them in holy writ. In the same manner

ner men might live chaftefy now, if they would but do their duty, and what the word of God commands them. The feed, according to the laws prefcribed to it, cannot excite men to commit fuch fins; the fame quantity as goes from the blood to the feed bags, returns and goes from them into the blood again. But it is true, that a man may fpoil and difturb this motion of the feed by exceffes in diet, and various meats and liquors, that either augment the quantity of feed too much, or render it fharp, or elfe obftrudt the veffels, and fo caufe a ftagnation and corruption of the feed; fo that afterwards it is no wonder that very often diforderly motions, evil concupifcences, and from thence various forts of difeafes, are produced. And it feems not improbable, that a ftagnation of the feed, occafioned by obftruction, and an acrimony contracted from thence, ought fometimes to be reckoned among the morbidic caufes of a furor uterinus, priapifm, and fatyriafis. This is evident from what is often obferved in a woman troubled with the furor uterinus, viz. that upon rubbing the pudenda with mufk or ambergreafe, or giving them glifters of the fame nature, great quantities of fpermatic matter are difcharged, with immediate relief of the patient. From what has been hitherto faid, I think it is manifef, that the feed, from its veffels, returns into the blood, and from that again into them: but where is the paffage through which it is carried? This, I confeff, we know little of; but then, our want of knowledge is no reafon we fhould deny that there is fuch a paffage. Our ignorance and diffidence cannot take away the truth and reality of things. Tell me pray, which way is it, that often from an empyema in the thorax, an impofthume hid in the abdomen, or an inflammation of the pleura, lungs, &c. the purulent matter is carried to the urinary paffages, the guts, or the mouth? We fee that in a pleurify, the matter is moft commonly difcharged at the mouth, but then at other times we find likewise that it is brought away with the urine and excrements. Nay, what is ftill more to be admired, feveral hard fubftances that had been fwallowed, as pins, &c. have, through the urinary paffages, been brought away with

the urine, as we have had several examples, attested by persons of worth and credit. *Miscell. N. C. 4. 11. D. 10. 111. P. m. 4. and Act. Eruditor. Mens. August. Anni MDCCXII. P. M. 347.* Which way could these things get to the urinary vessels? That the blood carried them with it through the arteries, veins, and capillary vessels, is very difficult to conceive. Let any one who understands anatomy weigh and consider the curious progress, and many crooked windings, the chyle from the stomach is forced to make to get into the blood: let him consider moreover the various windings, and capillary vessels, through which the blood circulates, and compare it to these hard substances, and then judge whether they can easily be carried to the secretory organs of the urine, and with the same facility be separated from the blood, as the urine is, without wounding the vessels. The above mentioned *Tauvry* is of opinion, that the seed, through the pores of the veins, goes back into the mass of blood, which regress he conceives to be made in this manner: The seed, says he, included within its vessels, ferments, and, by continuing there, gets a constitution it was not endued with before: viz. it requires more motion, and is more subtilized, so that returning into the mass of blood, it there brings forth those alterations, which it could not have produced unless it had been rectified and exalted in the seminal vessels. When these vessels are once filled, and more seminal matter comes to them, that which is contained in them is forced by degrees to go off into the pores of the veins, and circulating with the blood, by its glutinous quality, in a manner involves and with-holds the spirits, and hinders the dissipation of them. This is the reason that when in the venereal act, great quantities of this oily substance, at often repeated times, are exhausted, the spirits fly away, and from this principle arises the debility of those that are destitute of this liquid. *Monsieur Bayle*, whom I have quoted before, is of the same opinion. As to myself, I believe that the seed, being attenuated and subtilized in the testicles and seminal vessels, returns by the lymphatic vessels, which, together with the *vasa deferentia*, ascend into the abdomen, and there

there discharge their lymph in the chyliferous vessels, and that after this manner it is carried again into the chyle and blood, to the great use of the whole body. I heartily wish, that the most skilful anatomists, and philologic writers, of the greatest penetration, would further inquire into this affair, the clear knowledge of which would be of immense utility. What has been said concerning this matter here shall suffice; the candid reader, I hope, will take it in good part, friendly desiring him, if he knows any thing better, he would amend this, and communicate it to the public. For why should I (to end with the words of Derlingius, in *Præf. Obs. Sacr.* pag. 1.) refuse to submit what I say to the judgment of the learned, when I examine the sentiments of learned men myself, and freely give my opinion of them? This I know, that I shall always think it an honour, as well as advantage, to be admonished and taught by men versed in this sort of studies; but the raw judgment of the ignorant (which often prevails now-a-days) I shall contemn without fear: for in our age we see the same thing which formerly Anacharsis wondered at among the Greeks: That artificers struggled together for the prize, and were judged by those who were no artificers."

From these observations of Sckmeider, it is evident, how much stress ought to be laid on the arguments built upon the seed's returning into the mass of blood: but to those who complain of too much vigour, and are destitute of nocturnal emissions, I must once more recommend what I prescribed before, viz. Hard exercise, and a spare diet: those who would have helps from the *materia medica*, must be content with such recipe's as against plethoric habits, and excessive repletions, are to be met with in physical authors, or else consult a physician. The remedies which my adversary names are the following, and which they may try if they have faith enough: Take seeds of rue and chaste tree, roots of water-flag, of each a dram; lettuce seeds two drams and a half; dried mint three drams; loaf sugar one ounce, make a powder, mix; a dram whereof let be given in thin white-wine, two hours

before dinner, for some days together. Or else juice of lemons, with spirit of turpentine and camphir. He recommends likewise emulsions made of hemp-seeds, chaste tree seeds, melon seeds, and poppey seeds, where-to may be added camphir, spirit of vitriol, a few drops of it in any liquor; or, which is better, says he, crude nitre.

These, and hundreds of other prescriptions to the same purpose may be found among practitioners; but of the vigorous men, who might really stand in need of them, I am certain, that not one in fifty would have recourse to such medicines: but I dare promise likewise to all who will be sincere in this matter, and make use of the two things I named, exercise and low diet, that not one in a thousand will ever be afflicted with any distemper occasioned by a redundancy of feed.

As to the recipe's of some medicines, which many, who know no better, have laid a great stress upon, on finding them stand recommended in physical books, it is too notoriously known, they have often done more hurt than good; whether from the dissingenuity of the prescribers, or ignorance of those who have applied them, or their mistaking the case they have been said to be good for, I will not say; but we are too well satisfied, that at the best, no dependance can be made on many regular prescriptions in some books commended, much less on the bare promiscuous nomination of ingredients, where neither the quantities, nor qualities, compositions, time, nor manner of giving them, are in the least taken notice of: this is what my adversary has done, in the last-mentioned things, out of mere kindness, for the benefit of his readers, as he would have them to believe; but I appeal to all judicious physicians, whether it be not the most uncertain, unintelligible way of prescribing, and what can in no-wise, in the way they are mentioned, stand the patients in any manner of stead. All people know, or should, that the most prudent care possible ought to be taken in the compounding and administering of remedies, even

even of those for external as well as internal use, and even by men of the best skill and probity; for so different are their principles, and so various their operations and effects, that the most salubrious ingredients, if not well prepared, and exactly dosed, or are ignorantly put together, may prove, upon application, to be of the most pernicious consequences, more especially if regard be not had to the difference of constitutions, ages, &c. We have upon record what mischief was done by the use of an injection only, prepared by a quack for a married teeming woman, who had a gonorrhœa, the receipt of which he took, as he owned, from a physical author: it indeed stopped the gonorrhœa, but destroyed, not only all future conception in the woman, but absolutely extinguished, for ever after, all manner of inclination to, or desire after venery, nay caused her to abhor the thoughts of coition, and spurn at her husband's attempting any thing with her of that kind, to both their disquietudes all their lives after. And if medicines, used in such a manner, have had those severe effects on some, and been fatal to others, what may we apprehend from those which are commonly given at the mouth, when persons altogether ignorant of the practice of physic, shall undertake the preparation and administration of them? I knew myself a tumor, or swelling of one of the testicles, in a young gentleman, which might easily have been dissolved and reduced by proper means, at first (it happening by the regurgitation, or precipitate return of the seed, on its being stopped by a surprise, as he was in the act of polluting himself, and heightened by the titillation the point of ejaculation) brought to be as hard as a board, and bigger than one's two fists, to the utter extinction of his fertility for ever, by the improper applications of an ignorant fellow.

I shall make no other apology for printing some other letters that have been sent me. I have said enough on that already; and I am satisfied, that a great many of my readers will be glad to peruse them, and most of those who wrote them not displeased to see the

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them inserted ; to prove which latter, the first shall serve me for an argument and an example.



To the Author of ONANIA.

“ SIR,

Ciceſter.

“ I F you continue your thoughts of re-printing the ſupplement to the book ONANIA, and if the merit of this letter can contribute in the leaſt to the dreadful appearance of this odious ſin, I ſhould be obliged to you, good Sir, to let it find a place in your next edition.

“ Sir, I am a divine, and very nearly allied to the gentleman that ſent you the letter ſigned T. B. and though I ſeem to favour what you have been a little too hard upon in my opinion, yet I muſt own, your goodneſs ought to be acknowledged by at leaſt all poor ſufferers by this abominable practice of Self-Pollution. Notwithſtanding I am conſcious of my crime, I cannot be perſuaded, that after any paſſage has been made of the ſeed through the penis, either by Self-Pollution, or the carnal uſe of a woman, that nocturnal pollution is as natural as it is for the ſeed to grow : for inſtance, Was the bladder to be tied up, till by fullneſs, or ſtirring, it made its way, would not the water, and doth it not, vent itſelf as often as full, or has occaſion ? Nor do I believe it any crime, any more than the fiſt that made the way, nor hurtful to the body, except very frequent or oftener than at the ſeaſons of the moon, which, in my opinion, is rather a releaſe and reſreſhment to the body than a hurt.

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“ As to Self-Pollution, I was very eaſily perſuaded to the guilt of it ; your book did no more than confirm my doubts, which were not great enough to confirm any reſolution, notwithſtanding the ill conſequence that attend it as to my body, had given me to think it not ſo natural as uſing the ſeed in the way it was deſigned for, which had made me almoſt abandon the
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practice, but not before I had very much abused myself with it, and I believe should a great deal more, had I not reflected on the manner of doing it in private, which gave me suspicion (though I was very young) of the uncleanness of it, and the indecency of acting it, which was all I could imagine might be meant in scripture of Self Pollution, by the name of Uncleanness; but then again I was not satisfied there was any such thing practised in those days: as to the text you quote of Onan, I never could look on that but as his disobedience to God.

“ So as this was a little pleasure to me, I used to practise it as I found my body would bear it, once a week, or so, till I was so happy as to see your most excellent thoughts on the subject; nor was I long before I perused it through, with a serious consideration on every page, and am as fully convinced of my guilt, as I am of the hurt I have done to my body, the particulars of which I should not relate, but do affirm I really believe those cases that have been sent you may be very true; and, as to the other sex, I was very well acquainted with a young woman that followed that detestable practice till she was wore to an anatomy; her skin was as yellow as saffron, and so short breathed she could hardly go, and at last died in a most miserable condition, not much unlike the young woman you gave the particulars of: and the wretch that taught me the way to pollute myself, has made himself a spectacle to the world; and I had injured myself very much before I knew what I did, but am now, I think, almost come to my natural constitution, and as strongly resolved never to be guilty any more of this grievous sin of Self-Pollution, and, by this entire reformation, I do not doubt but to bring my body, &c. into a right disposition; I a little doubt if so right as if I had never known this wicked sin.

“ And as to nocturnal pollution, I believe they will never hurt my body, nor lay any weight on my spirits, as knowing they are owing to thoughts and dreams, which we are not masters of, if we are of our hands,

as to the method of preventing it, I cannot comply with at all.

“ I am in so good a way at present, that I want no advice ; but if I should, I will send a gratification. I desire you would add this to the Supplement ; and if I have erred in any part, I desire to be convinced, which you may very easily do, I having so good an opinion of you, good Sir, and am your

Sincere admirer, and thankful servant,

Saturday, August
the 3d, 1733.

Z. B.

P. S. Although I have not done myself so much damage as to want a particular medicine, I could heartily beg all young people would abandon that damnable practice of Self-Pollution, on the peril of losing both body and soul.

“ And married folks are the eternal shame of this life, as well as the just punishment they may expect in the next. I send this to town by a friend, because I would not put you to charge. I do not doubt, through my advice, most in this town read this book, and will for ever think themselves obliged to the author of ONANIA.

“ Sir, When I see the new edition advertised, I think to send for several dozens.”

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To the D O C T O R.

“ Honoured S I R,

“ **I** Have taken four bottles of your excellent tincture, and find myself (blessed by God) hearty and well ; my only grievance is now, that I have nocturnal emissions frequently, when I happen to dream of any obscenity, (but always find a delectable sensation) which commonly is once or twice a week. I
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am now going to take your Prolific Powder, which I hope in God, will finish my cure. I shall leave this with Mr. Corbett, and beg that you will write a line or two to certify me of my present condition. I will send a young gentleman for it next week.

S I R,

Yours, &c.

“ Good S I R, London, Jan. 26, 1733.

“ I Have received your last edition of the *ONANIA*, and, in the several letters sent you, I read somewhat of my own deplorable, wretched condition : I hope thousands will have cause to bless God for so necessary and laudable an undertaking, viz. the exposing (in my opinion) one of the most vile and abominable of practices. As to my own case, I think it far exceeds all that are mentioned in your book, that if it might be of service to any one person in the world, to deter them from so heinous and hurtful a sin as that of Self-Pollution, I should be glad on that account, though I own, as to myself, I think my case remediless ; for my circumstances, to which my sin has brought me, as to the world, are so low, that I cannot expect relief, and the horrors of my conscience, upon a reflection of a life spent in defiling myself this way, I cannot express, and in my opinion is the beginning of that worm that never dies, and that fire that shall never be put out. To represent my case as short, and yet as clear as I can, it is this : When I was about fourteen years of age, and then at school, I was very subject to listen, and give great attention to any filthy, nasty discourse that I heard from my school-fellows ; this I nourished and cherished ; and though to my knowledge, I do not remember I met with any instance of any lad guilty of the commission of the act, yet, in a little time, from frequent and vile thoughts, I went to the practice of this sin ; and it is almost incredible to think (as it is terrible for me to write of) how often in a day I was guilty of this : At this time
I must

I must own I had little if any notion of this practice being sinful, my chiefest concern was, to take care I was not seen by any persons at the time of my committing this fact; and though I had a very good education, and religious parents, and so was preserved from other vices, yet this I never heard them or others speak of, at least in its proper or particular name. In the frequent practice of this I continued while at home, and about a year and a half after I came to London, and was put 'prentice to a linen-draper, where I met with (from my fellow-'prentice) assistance in this vile practice. Some occurrences falling out, I was removed from thence, but I still found my inclination strong to that vile sin, not yet imagining any evil in it, having never read or heard of ONAN's sin till I saw your book about eight or nine years ago, whilst I was a 'prentice; after I had read it I was under great concern of mind, and wanted relief of both body and mind, but knew not how to represent my case to any one. I was all this while subject to coughs, and other illnesses, and grew very little in stature. I had not your book long before somebody in the family found it, but I never knew who it was, nor durst I ask after it. For some time I strove hard against this vile practice; I promised and vowed I would not be guilty of it, and used all the means I could think of to prevent this sin, but so strong and violent was my propensity to this sin, that it was hard to keep from it one week, and I afterwards had the misfortune to meet with some persons that pleaded a necessity of nature for this practice, but after this I could not be brought to think it was no sin. I have made several attempts to alter my condition, and to enter into a married state, but have been disappointed. I now write to you, good Sir, under great extremity, my body is brought very low by this vile practice; I have for a long time had a violent cough, and have frequently reachings, though I bring up but little; my head is often in pain, as also my back, and great weakness in my limbs, my head also is very cloudy, and eyes weak and dim. I have not lately been guilty of this vile practice; but I look on this not as the effect of virtue, but rather incapacity. Sir, it would

would be a deed of charity, if you might be prevailed upon to assist me in your advice, as to my body and mind : my circumstances are very mean, but if ever I should be in a capacity to requite you, I shall not be ungrateful : I must perish without some assistance, and I know not whom to apply to in this sad and sorrowful case if you refuse to help me : for the sake of my poor soul I entreat some advice from you, that I may not be brought to that dilemma to conclude there is no hope for me, but that I must perish. Pardon my importunities ; it proceeds from the sense I have of my miserable case, and that readiness you have shewn to relieve persons in distress. If you think this account of my case may be of any service, you have my free consent to publish it. I am

“ Your sorrowful petitioner,
“ ONAN”

“ P. S. If you will favour me with an answer, direct for Thomas F——, and I will get a friend to call for it in a few days.”

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For the worthy Author of ONANIA. These.

“ S I R, Feb. 11, 1732-3.

“ I Have taken what you sent, and find the operation the same as the last, only I observe I make water with much stronger stream than before. I washed as you directed, and find it answer the expectation ; but how shall I know whether I have the strength of retention, without a close communication with women ? Which I have refrained, lest it might obstruct the perfecting of a cure I almost despaired of when I first wrote to you. If you please to let me know some of the symptoms of a complete cure, you will highly oblige him that hath a profound respect for you.

“ Your very humble servant,

“ S. P.”

I

“ P. S.

“ P. S. Whether you think it proper to send me any thing more or not; or whether it may be more convenient to stay longer, to see what the effects may be of what I have taken already, I refer to your judgment.

“ Sir, I humbly beg you will excuse the tautology of my letter, for at some times I am not without fears lest I should never be cured, which makes me so urgent to know what are the signs of restoration.”



“ S I R,

“ GOING into a coffee house the other day, and taking up one of the news-papers, the first that offered to my view was the advertisement of your excellent book called ONANIA, which I read over with great attention, and too well knew myself guilty of the most abominable sin you there treat of. My curiosity did not here end, for I went the same day, and bought the book at Mr. Corbett's shop, and at night read it through with great circumspection; and, on thorough consideration of the many arguments you there make use of, I resolved never to commit the crime any more, having practised it very frequently, till within this week, for about these three years; sometimes once, other times twice or thrice a day, just as my inclination suited, not thinking it was so great an offence to the Almighty, as I am now convinced it is; though indeed I must confess, I generally had some terror on my conscience either before or after the act; but that, and my corrupt nature, admitting of a parley with each other, the latter generally came off the victor: but now I hope God will have mercy on me, and, with my own endeavours, endue me with sufficient grace to withstand this, and all other evil temptations for the future; and likewise these sparks of virtue, which already I find kindling within me, that they may become a consuming flame to destroy all the wicked allurements of Satan which tend to nothing but damnation.

“ This accursed practice was taught me when I was between fourteen and fifteen years of age, by my then bedfellow; before which time I had not the least thought of any such thing, he telling me it was as great a pleasure as lying with a woman, which he had no sooner mentioned, but my sensual appetite took the hint; and put it in practice, my only inducement being mere curiosity, little thinking then it would prove of so dangerous a consequence, as I now find it has, both to soul and body; the former for certain being not (while this sin is followed) concomitant with any thing divine, since the apostle St. Paul says, “ that the holy Spirit will not dwell within a polluted mind:” and as for the latter, that does, and has sufficiently suffered, (and I pray to God that may be its only punishment) since my constitution is wholly spoiled, and my joints enervated; for, in the first place, I am troubled with a prodigious trembling all over me, especially my hands and arms, together with the pains in my head, loins, and back, as well as about those parts that have been most contributing to this detestable wickedness, not omitting the almost continual emittance of urine, I have likewise been troubled with for these nine months past, though but a small quantity voided at a time.

“ I shall always hold myself infinitely obliged to you, though unknown in person, and for ever acknowledge the great service done my soul: but I hope you will have some compassion too on my body, it being in the condition I have related, by prescribing some more particular rules than specified in your book for my common diet, (since my circumstances will not permit the following your physical directions) whereby I may abstain from any thing that may be detrimental to me hereafter. If I am so happy as to have my request fulfilled as to this point, I beg you will be pleased to direct your letter with the initial letters W. S. to be left at Mr. Corbett's till called for.

“ If you think proper, I am very willing this, or any part of it, may be inserted in your next edition of

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ONANIA,

ONANIA, that by this my example others may be deterred from the like enormity ; which perhaps, had I not had the good fortune to have seen your book, might have suddenly brought me to my grave, which would have been a sad thing for one of my age, having not as yet seen eighteen years.

“ Pray, Sir, excuse this trouble, and believe me to be, with much sincerity,

Sir, your most obedient humble servant,
Unknown.”
London,
Sept, 3, 1730.

To that ingenious and learned Gentleman the Author
of ONANIA.

“ Worthy S I R, London, Feb. 1, 1732-3.

“ **T**WO twin-brothers, among the many of your scholars and patients, make bold to trouble you with the following lines. It was but very lately since we happened to see an advertisement in the daily papers, of a book intitled ONANIA, which led us to a further curiosity of buying it ; and, having diligently perused it, are thoroughly convinced how great our error has been, in thinking the sin you so finely treat on but an innocent diversion : there has been so mutual a love between us even from our infancy, which obliged us not to keep or conceal any thing from each other.

“ We were about seventeen years of age when first we practised the sin of Self-Pollution, we being now full twenty ; it came to us at first entirely through nature, not by any evil conversation : the first time we perceived our seed it surprized us very much, yet the uncommon titillation was pleasing to a great degree ; but then it growing customary to us, and our manhood riper, we used it more frequent, and thought it much better to quench our lustful desires that way, than carnally

nally having to do with the female sex ; and we believe that was the only motive that induced us from that sin, and we were willing (as we thought) of two evils to chuse the least : we have neither of us used it to excess, but are both of weakly constitutions, except in our manhood. We do verily believe, had not your excellent book been published, we had always been ignorant of the prejudice we did our bodies as well as our souls by committing that so heinous (yet undesigned and unknowing, a sin.

“ The occasion of our giving you this trouble is, we are both troubled with several pains and ailments, not usual, and now we perceive, by many instances in your book, from whence they proceed. We have till now kept the matter secret, and not made any body acquainted with it, which are as follows :

“ I am troubled with a violent weakness and pain in the small of my back, which is to that extremity, that if I stoop down at any time, I am scarce able to raise myself up, and a small faintness and weakness all over me, and a pain and swelling in my testicles ; and ever since I left off the practice, which is about ten or twelve days, I am very often troubled with, I think, nocturnal-pollutions, that is, wasting my seed in my sleep, especially when I have a pleasant dream, and then when I rise, my back is worse, and then I find a pain (though not violent) in my groins.

“ My brother has a violent weakness and pain in his groins, accompanied with large kernels not usual, and a flushing in his face, and other small weaknesses.

“ Both of us are very spare and lean, though pretty tall ; and I believe this practice has been very detrimental to our growing in bigness.

“ And, good Sir, as you have writ your book for the good of mankind, we desire your speedy answer, with advice according to your real sentiments of each of us, in a letter left at Mr. Corbett's for us : our

names must be concealed ; therefore I hope, without offence, we may subscribe ourselves, though with the utmost sincerity,

Sir, your obliged humble servant,
CASTALIO and POLYDORE.

“ N. B. Whatever medicines you prescribe us, pray observe it must have no operation upwards or downwards, nor so as to hinder business, or going abroad.

“ P. S. It would oblige us to the highest degree, if you will please to print our letter in the next edition of your Supplement.”

“ S I R,

“ I Am one of those young persons who have brought themselves into such circumstances, as greatly to stand in need of those directions of which you are capable of giving. I have offended the Almighty God, and wronged my own body, by that abominable and odious sin of Self-Pollution : since you have allowed others to lay open their cases before you, in order to give them your assistance, I likewise take the same liberty, hoping you will be pleased to afford your assistance. Sir, I shall lay my concerns open to you, that you may be the better judge of them, which I shall do as briefly as is possible. I have committed that heinous sin four times, the first time was about six months ago, the other three times a month followed each other ; no ill effect succeeding, only after every commission of it I found a stoppage in my head, and a pain in my back, as if I had a great cold, which continued four or five days : but the last time that I committed it, the stoppage in my head was attended with a great pain in my back and testicles, which turned to a great pain in my left thigh. I applied myself to an apothecary of my acquaintance about six weeks ago, (which was before I met with your book) who advised me to take some diet-drink, which I did about a gallon, which purged
me

me pretty much, but did not remove the fixed pain in my thigh, and made me so weak that I had nocturnal emissions twice a week, and the next day after each emission a pain in my back; but now the emissions which I have, which are about once a week, are not attended with any pain. I find myself weak and faint, and have a weakness in my privy parts, so that when I make water it does not come away with so great force as it used to do. I have a sharpness in my back, which shifts from one place to another; and I have sometimes the pain in my thigh and back. My intellectual faculties are much impaired, and my memory is very bad, and my nerves are weak, and have often a trembling: I have a stupid pain in my head, and a giddiness, and am apt to be drowsy and low-spirited; my voice is not so strong as it used to be. I thank God I am brought to a thorough sense of my sin, which is, in some measure, owing to the reading your book. I have inclosed half a guinea: I shall call at your bookseller's for an answer on Friday next, hoping you will be pleased to give me directions for my cure. I should have taken the tincture according to your directions, but, having taken the diet-drink, I did not know whether it might be so proper without your advice. If you please to give me your opinion, whether in time I may recover my former vigour and strength if I refrain from committing that foul sin, which I promise to do, divine assistance accompanying my endeavours. Sir, pray pardon the freedom which I have used. I am,

Sir, with the greatest respect,
Your most obliged servant, (tho' unknown)
THOMAS D——.

“ I am about twenty years of age, and of a weak constitution.

“ Pray advise me in your answer whether bathing will be of service to me; if not, pray give me your advice what will.

“ Be pleased to direct for me, and I will call at your bookseller’s for it on Friday.

“ Domine,

“ Oblitus fui narrare te quod habeo maculas rubras, & lenticulas in nasu me.

“ Pray do not omit to advise me what to do in this case.

T. D.’

Upon my administering due medicines to this gentleman he was recovered, as may be seen by the following letter which he sent me.

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“ S I R, Wednesday, Nov. 27, 1733.

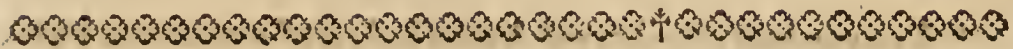
“ **A**FTER long and continued uneasy thoughts, and tedious ails, I am perfectly free from all those pains, &c. which heretofore I have complained of. I took the two gallipots as you directed, and found a surprizing alteration in me for the better, after taking the last of them. I am now as brisk and lively as ever; my emissions are regular and pretty frequent. I am strong, and of a healthy disposition, but have not the least inclination to masturbation, having so dearly paid for it in body and purse. I am afraid I am surfeited of marrying; for if the forcing the seed from me has caused such disorders in my seminal vessels, and contiguous parts, I am persuaded that, in coition (as I suppose is oftener than once a month, which was the time I ceased between each action) there is a greater quantity of seed necessary, and consequently it must occasion greater pains. I have had many thoughts about it, (not that I have any proposals of marriage) therefore a line, either in the negative or affirmative, will highly oblige,

Your most humble servant,
Under many obligations,

T. D.

“ I think

“ I think I am not quite so strong in making water as I used to be.”



“ Dear SIR, March 26, 1733.
 “ I AM another poor afflicted creature, who, by the accursed practice of Self-Pollution, have brought upon myself those miseries which do justly attend those who give themselves up to that vile practice : Sir, my case is this :

“ I have been guilty of this practice from the age of ten or eleven years of age, and cannot remember how I came by this criminal knowledge of myself, and have been guilty of it in a very profuse manner, so that I often wonder that I have not long ere now murdered myself by the frequent practice of it for so many years, being I am now above twenty years of age : I can impute it to no other but to the great goodness of Almighty God. I have been leaving it off ever since I happened on your book, which is about a year ago, since then have committed it but three or four times, and have made a solemn resolution never to commit it again, yea, I hate and detest the thoughts of it.

“ I am still very strong and active; have a very good stomach and appetite, which I am wonderfully amazed at : The chief things I am sensible of as an effect of this cursed practice, is a pain and weakness in my back and reins; I am sensible also of a weakness in the penis, though not to loss of erection, for those I have sometimes once a day, sometimes twice, but generally in a morning about the time I awake; the squirt which drives out the water is pretty much weakened, and I feel and am sensible of my spirits being very much sunk; another thing I am sensible of is, that upon riding chiefly I have a bearing down upon the testicles, which I thought at first had been wind, but now I believe is another effect of that cursed sin, and those vessels which lead down to the testicles are
S 4
sometimes

sometimes very tender and painful, and seem sometimes to be swelled.

“ I never had the carnal knowledge of a woman but once, which is about four years ago, and never offered it but once since, to a woman who would have received me whilst in her menstrua, but I was not able, at that time, to touch her, which is something better than a year ago; and my not being able at that time to touch that woman, has sunk my spirits very much, though at other times I had erections very often, but then was deprived of it; those erections which I have now are not so strong, I think, as formerly. I have sometimes a small gleet, a feminal matter issuing from me, but very small. I have had but one nocturnal emission of semen within this three or four years, and that was by a hurtful dream. I am in very good circumstances, and had an offer of marriage made to me very lately, but am not willing to make my address to any of the fair sex till I can find that my spirits are again revived, and that the generative parts, which are very weak and feeble, are brought to their right tone. Indeed, by the long practice of this forcing (forcing I may well call it, for I committed it so often, that I was forced to study and contrive to trump up some new filthy imagination, whereby to render the commission of it the more easy) I say of this forcing unnatural sin, the natural use of women is become more undesired by me, for my inclinations to venery are very weak; and you may wonder to see, that, in the first part of this letter, I say I am still strong and active, so I am in all the other parts of my body, they being very quick and nimble, and very strong. Sir, I have reason to bless the day that ever I saw your book, for I do verily believe had I not seen it, that, I should have gone on in the same sin, and, very probably, in that enervated state in which I now am, might have married, and by that means, might have made myself miserable for ever; but I hope you will have pity upon me, and give me such directions as you shall think proper.

“ 1. For my pain and weakness in the reins and back. 2. For preventing any sort of gleet, or seminal emission. 3. To strengthen the penis, and squirt which drives the water. 4. If it is in your power to prevent that pressing or bearing down upon the testicles, and to strengthen them, and those tender vessels which lead down to them. 5. To recover the lost tone of the generative parts, and to incite a true natural desire. 6. To revive and quicken my poor sunk spirits, which are sunk to the lowest ebb.

“ Now, Sir, as I have related my case to you as large as I can, and I do not doubt but out of your great pity, you will do for me what you can, in giving of me the best advice, and in sending or ordering of me the best medicines as you can for my case. I have here inclosed a guinea for your fee, which I desire you to accept of a poor creature that shall always pray for you. Please to send your answer to Mr. Corbett, who is advertised in your book, and by whom this letter comes to you, and to whom I shall send on Sunday next five pounds, to pay for such medicines as you shall order me: If you give orders for me to take of the Tincture and Powder, please to advise me of what distance of time one from the other; and if you order me the Injection, with what force it should be injected. I would take the Tincture and Powder with the Restoring Drink, being I am willing to have a cure as soon as possible. I would beg of you to let Mr. Corbett have the orders and answer to me without fail, time enough for the messenger to have the things on Sunday at Mr. Corbett's, for I am going to some considerable distance from the place where I now am, and if they are not ready, then I shall miss of them. It is very probable you will hear more from me as I find myself, and you will remember my letter by my name; with this I shall conclude, being I doubt I have already tired your patience, and am

Your unworthy humble servant,

PARACELSUS.

“ You

“ You need not make any other directions than for Paracelsus.”

I sent this gentleman proper medicines, which perfectly restored him. He is since married, and on coming to London with his lady, appointed me a meeting at a tavern, where he thanked me for my cure, and made me a present of some guineas over and above the price of the medicines.

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“ SIR,

“ I T was a long time time before I could get one of your books after they were published in the newspapers, although I sought carefully: for finding myself in such a bad state of health, and could get no help from our country apothecaries, to whom I applied myself, but concealing (as I now believe) the real cause from them, found no help from their medicines, but still growing rather worse, thought myself in a sad deplorable condition, when being at Oxford at our last assizes, met with one of your little books; the reading of it was some satisfaction to me, it so nearly hit my case, which is as follows.

“ I lived to the age of two-and-twenty very chaste in all respects whatsoever, when, by mere accident, found the way of Self-Pollution, which I followed for near seven years, finding no other harm to my body than lowness of spirits, heaviness, and some pains in my head and back, and a weakness in my hams, all which I really believed was occasioned by fatigue of business, and the ill-managing myself, never being of a very strong constitution, but now I believe otherwise; for about two years ago the Gonorrhœa seized me, which was attended with pains in making water, and held me near a month, then stopping of its own accord; after which, for some short time, I was pretty well, but then followed (and ever since I have been afflicted) with pains in my head, bowels, and stomach, but very much in my back, which is got up to my neck

neck and throat, which is sometimes sore, and both sides my neck, attended with uncommon pains; the pain in my back shifts itself in divers manners and places, likewise my arms at sometimes are in such pain, as I can scarce lift them to my head, beginning at my shoulder-joints, and runs down my sinews to my wrists and knuckles; also inward tremblings, palpitation of the heart, and I have had a small Gleet ever since the Gonorrhœa stopped, but clear and thick, besides inward sharpness in my body, and of late have observed an inward pain in my body, which moves downwards to my testicles, as a weakness, with pain in my knees, which pain goes down to my ancles by my shin-bones; and I have had a scorbutic humour all over my skin for near seven years past, and cannot get rid of it, though I used means several times for that purpose, and I think all the parts of my body are out of tone.

“ I own I had carnally to do with a woman once, and that was about a month before the Gonorrhœa ceased, but very slightly, for I believe she was a virgin, and I went no farther than for a man to do with the purest as ever was the first time of trial, and I never touched a woman before nor since; unless the redoubling the strokes injured me, I am at a loss to know what did in that coherence.

“ So you see what a bad state of health I am in, and cannot be relieved, therefore entreat your favour to form a right judgment of my case, and do all you can to relieve me; for if you should fail, I cannot expect any help from any other person.

“ For I have applied myself to a physician, and told him my case, who believed I had received some hurt from a foul woman, and gave me physic accordingly, but had not the desired effect; so whether it is all owing to the first-mentioned cause, or partly the latter, I leave that to your judgment, for I have left nothing out as might inform you in order thereto.

“ The person that bears the letter to you being an intimate friend of mine, knows the whole matter ; so, if there be occasion, you may ask him what questions you please concerning me ; for I could write more of the oddness of my complaints, but thinks I have been somewhat tedious already, concludes myself

Nov. 26,

Your most humble servant,

1732.

The afflicted Onan.”



To the ingenious Author of ONANIA. These.

“ Worthy SIR,

Oxon, June 24, 1733.

“ **I**T is not above a week ago since your excellent treatise concerning Self-Pollution came first into my hands : After a perusal of it with some attention, I could not forbear wishing with the gentleman of Dublin, that I had met with so good a discourse on that subject seven years ago. As you have, Sir, approved yourself the *Æsculapius* of the distressed in this way, I beg leave to lay before you my case, which, in short, is this : I am one of the many unhappy young fellows who, without regard to conscience, health, or reputation, have very greatly injured myself by that abominable practice you have so justly condemned. It is now more than five years since I first defiled myself with it, at which time I frequently practised it, and continued in the vile drudgery with small intermissions for a considerable time ; but, being naturally of a good constitution, I did not very soon perceive any prejudice : I cannot say to a nicety when I became first sensible of injury done myself, but I believe it is more than three years ago, when it discovered itself by a weakness in the small of my back, and in my hams and toes after but moderate walking ; besides I laboured under involuntary nocturnal emissions, foulness of urine, whose colour I have observed to be sometimes wheyish, and at others brown, or a little inclined to blood : I am now near twenty-three years of age, and have, for the last year or more, in a great measure, left off that vile practice ;

practice; and oh! that the sad effects of it had likewise ceased; but alas! they still remain, and get force: My urine is generally pale or foul, my head very much disordered and confused, which is always a prodigious hindrance to study, and sometimes an utter disqualification; my memory is particularly affected, an exceeding faintness of spirits is generally upon me, which (excepting some few intervals when it abates) renders life itself irksome. I should not omit to inform you, Sir, that, for a long time, in a greater or less degree, my testicles have been lax, and cold to the touch for the most part, and the left more especially impaired in bigness. There is a particular in my case, which I think I ought not to conceal from you, because I did not meet with it in all the representations sent to, and published by, you: It was usual with me after masturbation (which I cannot now reflect on without the greatest horror) to check the emission of the seed intirely. You cannot but imagine, from the detail of symptoms I have given (and more I might have reckoned up, as shooting pains, difficulty of breathing, &c.) that my condition is as deplorable as it is deserved; but I hope it is not irretrievable.

“ Being in the country part of the last Winter, and all the Spring, I took the balsam of Capivi, and oil of Sassafras, two things which I observed to be recommended as good for a gonorrhœa; my urine was much mended as to its foulness for a time, but it is since returned in a great measure. Pray, dear Sir, be pleased to take my complaints and case into a serious consideration. I have already lost too much time, therefore I beg that immediately upon the receipt of this you would favour me with an answer, with your thoughts upon my case, and directions as well what medicines are proper, as in point of diet, exercise, sleep, &c. at what distance of time the Strengthening Tincture and Prolific Powder are to be taken from each other, and any thing else you think necessary. I hope you will be able to judge of my case without my coming up to London, which I would not do if there be not an absolute necessity for it: I would not have too great a
quantity

quantity of the medicines sent till I have found their efficacy; but this I leave to your discretion. If you think fit, I should desire quantum sufficit of the three essences, and volatile salt, with chocolate, and confection of Alkermes, to make the cordial draught; as likewise some of the delectable Balsam ready prepared. I earnestly wish for a speedy answer (which may be left at Mr. Corbett's in order to be sent with the medicines) and beg your acceptance, Sir, of this small fee, my circumstances not permitting me to present a greater. I hope your goodness will excuse the tediousness of this letter, and that it will find you as willing as you are able (through the blessing of God) to relieve

Yours to command.

“ Pray give me your opinion of cold baths; I shall be ready to follow any directions.”

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To the worthy Author of the Book called ONANIA

“ Worthy SIR,

Monday, July 29, 1733.

“ **H**Appening to read your excellent book of ONANIA, which I heartily wish I had been so happy as to have perused nine years ago, it would have prevented that shameful practice, and detestable sin, I have for so long been guilty of, being ignorant of the heinousness of the crime, and the ill consequence that now attends it, and hope, through God's mercy, and your assistance, to find relief in this unhappy circumstance. Sir, my case is as follows: When I make water, as soon as I have done, I feel a great pain in my belly; I generally have a pain all over my privy parts, and am afraid the violence I have used has strained the veins, they look so red. I have wandering pains all over me, but especially the small of my back, and insides of my thighs, besides a pain in my head, and such sleepiness and dulness, that I am hardly fit for any business. I eat my meat very well, and can work, sleep, &c. blessed be God for it, but drink very little, because

because I think it increases my pain. I do declare I never had carnal knowledge of any woman, but unfortunately learned this dismal sin of my bedfellow when I was twelve years old, and, God knows, used it several times a day for a long time, and then made resolutions to leave it off, but in a little time fell to the frequent use of it again, for which I humbly implore the Divine Mercy for my poor soul and body. Sir, I hope you will be pleased to consider my deplorable condition, and if you please to leave any thing for me at the bookseller's, I will get a friend to call for it on Tuesday next, near six o'clock in the afternoon, and he shall bring money along with him; but must make bold to let you know I am but a working man, and at present in mean circumstances, therefore desires your charitable consideration, and likewise the favourable construction of these imperfect lines, which bears no resemblance with your excellent and ingenious book. Sir, I beg of you to excuse this liberty, and shall evermore continue,

Sir,
Your very humble servant to command,
J. R.

“ One of my testicles is at present exceeding painful, and I think swelled.”

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A gentleman, who was recommended to me by a former patient of mine, for an imbecility of the genitals, and violent pain in his back, testicles, and groins, and to whom I administered the proper medicines, and cured in no long time, wrote me the following letter.

“ SIR,
“ **T**HIS is to let you know, that, by heaven's grace, and your care, I am now out of the labyrinth I have for so long time been involved in; and do not doubt I shall, by the continuance of both, be made a perfect and sound man, both in mind and body;

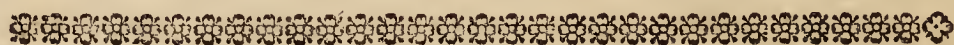
dy; for when the latter is well, the former is calm and sedate: This is a favour for which I shall for ever earnestly thank heaven, and pray that all blessings may attend you on earth, and an eternal crown of glory in the world to come; this is the wish of him that shall wait on you at eleven this morning, and is, with all his heart,

Tuesday, Sir, your most humble,
May 5, 1734. And for ever obliged
 Servant to command,
 J. G."



To the Author of ONANIA.

" SIR,
" **L**ATELY seeing your ONANIA, and knowing myself guilty of the sin declaimed against in it, although God knows I never thought it a sin before I read your book, which has now made me very sensible it is, and I heartily ask God's pardon for committing so great a crime; and believing I have injured myself by such abominable practice, desired you would be pleased to appoint me a place and time where and when I shall wait upon you, to advise with you about my case, which I fear is bad enough. I beg your appointment may be within a day or two, I being obliged to go out of town on the latter part of this week for some time: I shall thankfully give you a handsome fee, and in complying with my request you will oblige your unknowing
Monday, Humble servant
May 4, 1732. J. D."



" SIR, Nov. 7, 1731.
" **I**HAVE read your book with much pleasure and satisfaction, though not without the greatest concern for the unhappiness of mankind, many of whom are ignorant of the sin, and I believe the greatest part
of

of the fatal consequences that attend the thing you treat of; a thing detestable in the sight of God, destructive of themselves, and ruinous of all posterity.

“ As to the first: Never any crime was punished in a more exemplary manner, the first that is recorded to have been guilty of it being struck dead upon the spot; and though no doubt there were some particular aggravating circumstances in his case, yet, abstracted from these, there is sufficient to let us know the Almighty’s abhorrence of the fact itself, and therefore the extreme danger of ever committing it. As to the second: The many instances you have given, and the thousands more that might be produced, too plainly demonstrate the truth of it. And, as for the third, this necessarily follows from the foregoing; for if we destroy our own Being, at a time when we are capable of, and should be giving it to others, or, which is all one, if we incapacitate ourselves from the continuing our species, there is most certainly the ruin of posterity, and a period put to the future existence of mankind. Now what can there be of a more monstrous nature? In what view soever we consider it, whether from scripture, experience, or reason, it is every way shocking, and includes in it the most comprehensive guilt. It were easy to expatiate, and shew the infallibility of these assertions at large, but this is not my business or design; and if it was, it would be needless after what you have said upon the subject. In short, Sir, your excellent treatise, if a proper regard be had to it, I take to be an affectual antidote against a reigning vice, that has done more mischief than perhaps all other vices together: There may be books of more art and cunning in the world, but I question whether any have done more real service. Sir; I heartily wish you well, and you shall be sensible ere long that I do; and that I am both able and willing to serve you; at present I can only subscribe myself,

Your sincere friend, &c.

J. P.”

This instant July 13.

“ Doctor,
 “ **S**OME time before All-Saints last, I very accidentally met with a book called ONANIA, which I perused, and heartily wish I had seen it twelve years sooner, because I must own myself guilty with those unfortunate men that have made complaints to the ingenious author of that performance, and the sight of it might likely have prevented me from the abominable practice of Self-Pollution, therein condemned, the evil consequences of which, though now I feel, I did not at all at that time foresee. I happened to serve apprenticeship in a town where there were several young men, who not only indulged themselves in this fatal course, but used their utmost endeavours to ensnare others, nay some of them had the hellish confidence to act it over before my face, telling me, if I would do the same, it would afford an unspeakable pleasure, and gradually bring down my over fleshy robust body (which, at that time, I must confess) was promising enough) and make me more fine and shapely: These temptations I withstood at the present, and for above half a year after, till one day lolling in the garden, and being unhappily left to myself, I began to reflect on what I had seen acted by my unfortunate comrades, and I would then do no less than practise the same upon myself, which I did sometimes twice a day, once a day, thrice a week, twice a week, for six or seven years together; but by this time my body being in a great measure exhausted, and feeling some inconveniences arising, I began to confine this wicked practice to once a month, twice a quarter, twice in the half year, for three or four years; and for these two years and a half last passed, I have been enabled not to commit it so much as once, and I hope never shall do it any more. However, though the miseries I have brought upon myself by this shameful, mischievous practice, be not in every respect, so great as some mentioned in your ONANIA, yet my case is bad enough; for though there are no swellings nor scars in my private parts (as has been the case of some) yet my whole constitution is become very weak and languid, my be-
 fore

fore fleshy body meagre, and all my active powers dull and uncapable, in comparison of what they were.

“ I have contracted habitual pains and weakness in my back, reins, and limbs, especially if I stoop down my body any space, or lay on my belly (though there be not the least motion like that in generation) I feel great pains from my kidneys downwards, and particularly in the small of my back, so that I can scarce be raised up again without taking hold of something with my hands: I have not so frequently nocturnal pollutions, as four or five years ago; but this may be imputed much rather to scarcity of radical moisture, than any new strength the seminal vessels have received; for besides the nightly pollutions, which I have now and then, the seed sometimes comes away at stool, and often on the view of a lascivious object, though it were trifling; all which doth prove, that the natural power of seminal retention is much abated: My inclination to marriage is as great as ever (and greater perhaps than when I had more ability) but am sensible of an utter indisposition for that state, having seldom erections, and when these happen they are very languid, and of no continuance; so that a man of seventy or eighty years has a better hazard of being serviceable to the world this way than I, though I do not exceed the numbers of thirty-one: Besides, there is such a weakness (or something else) in the muscles of the yard, that I cannot expel all my water, but, for the most part, half a spoonful stays behind, which about half a minute afterwards, when I have given over pressing, comes away involuntary, unless I squeeze the under part of the root of the yard with the tops of the fingers, and then it comes away immediately with the rest; sometimes my water is very clear and thin, but ordinarily high-coloured, thick, and muddy, and dyes the chamber-pot of a red fleshy colour, with sand in the bottom of it; sometimes my urine is so hot and sharp, as to occasion great pains in the internal parts of the yard after emission, but this does not trouble me: In short, my chief indisposition consists in weakness, and in an inaptitude for action in all the faculties of

both body and mind, and pains in the kidneys and reins, and chiefly the small of my back, and in an utter weakness of the genitals. I was never married, nor can be said to have had carnal knowledge of any woman in my life, and yet all this misery and ruin has the abominable practice of masturbation brought upon me. I never made my case known to any physician before you, nor applied any means for relief, but such as my own reason and common report suggested, such as drinking of whey, new milk, and the cold bath, which I have found to be of some advantage, but little as to the moving these maladies I complain of. This is as brief and full an account of my case as I could at present think of, which I submit to your judgment and perusal; for though I must own, that the book called ONANIA, does in general contain excellent doctrines for men labouring under these misfortunes, yet I think they cannot be adapted to the cases of particular persons, without the help of a skilful physician; I beg therefore, good Doctor, that you would carefully consider my case, and direct me, in applying them, that so I may have recourse to any apothecary to make them up as I think fit, and may be at no loss as to the using them when I am by myself; or if you furnish the medicines yourself I am satisfied, only desire you to be as moderate as you can in charging them; I am willing to do all that I am able, no man (you may be sure) will spare his pocket in such circumstances that has it, but I am come many scores (nay hundreds) of miles to you, so that my cure, if it succeeds, costs me not only what I give to the Doctor, or the Apothecary, but likewise all my expences travelling home and abroad. I was of opinion that if I received help any where it would be in London, the scene of so many sad examples of this nature, that are often applying to physicians, which in many other places of the kingdom have scarce any such applications, and consequently cannot have your skill nor experience. I would gladly converse with you on the subject of this letter, which you may do over a bottle, that I have at your service, of any liquor that is most agreeable, and at any time of the day, that you shall think

think fit, when you may give me your advice and directions: You shall have a guinea in hand before either I receive your receipt, or so much as a word of advice; and if you provide medicines, it shall not be counted into their value. I pray you, good Sir, have some concern for me, and remember, that though I am an utter stranger to you, yet that I am a reasonable creature, a man, and perhaps too of such qualifications (for any thing you know, and I hope it is, and really will be, so) as shall render me acceptable to God, and useful to my fellow-christians in some part of the world or other, notwithstanding of the sinful, ruinous practices that wicked examples, and corrupt nature, led me to in my youth. Be pleased therefore to leave word at Mr. Corbett's shop in Fleet-street, where this was left, when and where you are to be found, and I will do my endeavour to wait upon you, which is from your patient,

Anonymous.

“ My constitution from my childhood has been observed by physicians to incline to a predominancy of heat, and to something of the scurvy, which, in my present circumstances, may help to dry and consume radical moisture; but this with submission.”



“ SIR,

“ **H**AVING read some time ago your treatise of ONANIA's diseases, I remember something of a certain composition of medicines, which, I think, will be proper for a person of thirty-two years of age, married last year, and now enduring want of erection this three months past, being the whole night very cold about the secret parts, and having only in the morning some little erections for a moment's time, which causes him much melancholy, abatement of spirits, confused thoughts, and little sleep, and so becomes lean. Two or three days before this infirmity attacked him, he had more than ordinary coitions with his spouse: He was once (some years ago) lightly

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clapped,

clapped, and afterwards three times very ill of continual involuntary pollutions, of which (after being very feeble) he was restored by proper medicines, and abstinence of venery, to which he was much inclined, though not of the strongest constitution. He takes at present some fortifying pills, and Rhenish wine, in which herbs are infused, but all in vain, for which reason he desires to know of you, if the said Tincture would be good for him, and, in case you think it to be proper, how much do you take for that composition, and how to use it. hoping you will excuse the liberty of writing to you these few lines, without having the honour to know you more than by reputation: I expect the answer by the post, directed to Aan Mynheer, De Heer J—G—, ten huysen Van Monsieur V—D—, in de heeren straat, het 4de huys Van Polyenburch, tot S. Hage. In which you will oblige,

Hague,
Nov. 7, 1734.

Sir, your humble servant,

J. G—.”



“ SIR,

“ BY yours of the 8th of last month, I observe you can furnish my friend with due medicines, that will restore him, by first bringing his constitution, and afterwards the Genital Parts, into due order, strength, and vigour. He has not given you an answer till now, because he returned only this week from a voyage which he was obliged to do to Hamburgh, where, by accident, he spoke to a famous physician about his complaints; upon which he advised him not to do any thing for it, but that he ought to abstain from venery, and only use some good nourishing meats till the month of May, when, not being better, he would order him what to do; but, Sir, fearing that to stay so long will relax him more, and hoping that by your experience (and the help of God) he may be sooner restored, he resolves to send you inclosed a bill of three guineas (according to your demand) though he has not many to spare, and put himself into your hands, for to make use of the medicines which you will

will be pleased to send him by the first sloop, directed to J— G—, ten huysen Van Monsieur V— D—, in de heeren straat, het 4de huys Van Polyenbourg, tot S. Hage, so as the latter was. I need not repeat to you his complaints, only you will be pleased to observe, that though he finds himself more brisk and lively of spirit, and has much less melancholy, for all that his genital parts continues to be relax and cold, with a sort of numbness, insensibility, or stupification of the nerves and sinews of the yard, and very feeble erection only for a little while in the morning, and has no stimulation at all to venery, and is very lean about his body, though his appetite and stomach are much better, as also his colour, which is brisk enough, but his want of sleep is every day worse: He finds that any hot thing, let it be liquors, wine, or spices, revives for a moment his spirits and strength, but a little afterwards finds himself much more abated: There is more to be observed, that he has now no more ejaculation of seed, and, for all that, his strength and stimulation to venery is not greater, which makes him think that by too much using of coition, especially last Summer, and not minding the continual pollution of seed in that time (which he may reckon to have been a sort of a Gonorrhœa, by too much forcing himself) he has exhausted too much of his spirits, seed vessels, and natural heat, and relapsed his sinews and nerves too much; of all which he hopes you will take reflection, for to prepare the proper medicines, and give him a plain direction how to use it, and you will oblige,

Sir,

Hague,

Your most humble servant,

J. G—.

Jan. 9, 1735.

“ P. S. You will send Mr. J. L. in Baker’s coffee-house by ’Change-Alley, and he will pay you the bill, or at your order.

“ P. S. You will be pleased to give me notice directly by the post, by which sloop you shall have remitted the medicines.”

A person to whom I had recommended the taking the Strengthening Tincture, and phials of the Restoring Drink, wrote me the following, upon his finishing them.

For the Author of ONANIA.

“ Kind SIR,

“ I Have taken the medicines that you have sent me, and am much better; I would gladly see you, if you please to appoint when and where you can most conveniently, and I will be sure to be there that minute. I am

Your very much indebted patient,

Thomas B——.”

“ Worthy SIR,

London, Aug. 22, 1735.

“ I AM one of the many unfortunate young men that hath been guilty of that horrid sin of Self-Pollution for many years, not being sensible of the heinousness of the crime against God, nor the sad consequences to the body, till about three weeks since, reading in the Weekly Journal the advertisement of the Tenth Edition of your excellent book, I immediately bought it: I wish to God I had seen it sooner: I am, to my great sorrow, fully convinced of the heinousness of that damnable sin, which I humbly beg pardon of Almighty God for, and hope, with his assistance, never to commit the like for the future. I am troubled with a pain in my back, arms, legs, and thighs; I have likewise a weakness in the penis, and loss of erection; I have a dullness in all parts of my body, and am ready to sleep as I stand. I would gladly wait on you as soon as possible, if an evening will be as agreeable, it will best suit me: If you send a line to Mr. Corbett's, where and when I shall wait of you, I have several questions to ask you, and am

Your afflicted humble servant unknown,

E. J.

“ Please

“ Please to direct yours as I subscribe myself, till called for, which shall be in a day or two, and as for your fee, will give it at the receipt of yours.”



To the ingenious Author of the Book, entitled, ONAN-
NIA. These.

“ SIR, London, Sept. 2, 1735.

“ I AM one of those unfortunate young men who have injured themselves (though ignorantly) by that abominable practice of Self-Pollution, in which I have been a very great offender. It was the buying and reading your most excellent book, that discovered to me those unhappy rocks which I have so often split upon; for had I had the good fortune to have met with it five years ago, I had never been guilty of it. I begun this practice in my fifteenth year, and followed it successively for about two years, committing it at least once a week, or more; but God being very merciful to me, put a stop, in some measure, by inflicting me with a rupture, though I have committed it several times since; but accidentally meeting with your book against it, and having perused the first part, which I had no sooner done but I was struck with horror and amazement; indeed, it is impossible for me to write or express the trouble of mind which I have laboured under since I begun this vile practice; and, if there is such a thing as a hell upon earth, I believe I have felt it, tho’ I could not tell what to impute it to, but now am thoroughly convinced, that this was the reason that provoked God to afflict me in so terrible a manner. I have now left it off two years and more, being now nineteen years of age; though I have had nocturnal emissions almost ever since, at least once a week, and indeed now I am still afflicted with the same misfortune, which is a very great trouble to me: I have now applied myself to you, hoping you will extend the same compassion to me, which you have shewn to others in the same condition, and not let me perish under my disease, which certainly must be my portion,
if

if not redressed by some charitable Christian. The calamities which I have brought upon myself, by this accursed practice, are many. In the first place, I labour under very great dimness of sight, which I perceived about four or five months ago, as likewise a weakness in the penis, and loss of erection, and the squirt which drives out the water is not near so strong as it used to be; though indeed I am much better now than I was two years ago, having taken a bottle of your Strengthening Tincture, and likewise some other medicines, which a surgeon of my acquaintance, whom I applied to, prescribed me. The faculties of my mind are very much impaired by this practice; my memory, which was once very good, is extraordinary bad; my brain is sometimes as though stupified, which renders me very unfit for my business: I have no pain about me except in my back, which is only when I stoop: I have a very good stomach, and am else in perfect health.

“ Thus Sir, I have given you as full an account of myself as I am able, hoping you will enable me to cure those wounds which I have given myself, as likewise an answer to this, whether you think my case curable by the description I have given you ?

“ You will do me a very great favour, if you will give me your prescriptions in writing, that I may get the medicines made up at my father’s, who is a surgeon, and a man of very good repute, and had I discovered it to him, I make no doubt but he could have given me proper remedies for my distemper; but, alas ! I had not the confidence to do it.

“ I humbly beg pardon for being so troublesome, but hope you will excuse it. I shall send to the bookseller’s in a week’s time or less, and if you will condescend to leave me an answer, directed for me as I subscribe myself, I shall with joy and thankfulness receive it. Inclosed is half a guinea, of which I beg your acceptance, and am,

Sir, your most obedient humble servant,

THEOPHIL. T——.

“ P. S. I hope you will give me in writing what medicines you think proper for me, that I may take care to have them made up.”

To

To the ingenious, much-commended Author of the learned and worthy book, intituled ONANIA.

“ S I R,

“ **E**UROPE hath cause, but England in particular hath cause, to bless God, and to give you gratulation for that useful book of yours, and much wanted book, for we of this nation stand in great need of it; for had many of the youths of this nation but known the consequences of it, as to the soul, and the many weakneses and infirmities it bringeth upon the body, even to the destroying the whole fabric; for most which I have conversed with concerning it acknowledge, that if they had known it was a sin, they would not have used it as they had done. As for myself, I knew not that it was a sin in the least, until long after that I received any hurt by it, as I shall shew; and one reason why I thought it was not a sin, was the commonness of it. A person which I knew, who was very much guilty of this sin, asked me my opinion of it, and whether it was a sin? and I told him I did not know that it was, which is now above four years ago since he asked me the question; and about three years after I had understood that it was a sin, I wrote him a letter to acquaint him that it was a sin, for I thought it my duty so to do. I had heard of your book for two years before I could get it, and I have had it above half a year, and have perused it over and over, and find many passages in your book which is like my case, which I shall relate as followeth: I came of sober and religious parents, was religiously educated, as many in your book acknowledged the same; I was very early taught this sin by an elder brother than myself about eight years, even before I came to years of puberty, which I more or less practised some years. I have often reflected upon my learning it so by my brother; but, had I not learned it by him, I should soon have learned it, for I saw it used in the school, and in the school-time, which filthy practice I followed until I got, I am afraid, my irreparable wound, which

was

was between the sixteenth and seventeenth years of my age. About a month before I was in the seventeenth year of my age, by this my wicked practice, which then I did not know it was, I found a red sore place, like a pimple upon the under side of my penis, on the foreskin, at the edge of the skin, which, in a little time, run all round, and it got broader and broader, as it were a cord round it, and so intolerable sore, that I could not tell how to bear it, or to let any thing touch it; I made things to go easy, but to little purpose; but in your book I saw some like me, but theirs went off again: but all the means which I have used, by the doctor's prescription, could never remove it, which brought upon me a continual uneasiness, as though I wanted to make water, and sometimes as though my water came from me, and then I have looked, and there is always a small moisture, but very clear matter, which causeth me such a continual uneasiness, that I cannot tell how to stand, or sit still, but I was always best when I was walking about, which brought upon me prickings and shootings, and itching upon the glans and preputium. The first thing which gave me ease at all, was washing the parts often with sugar of lead and crabs eyes, which was about two years after I was first taken; and, about a year after, another doctor eased me much of that smarting, and continual wanting to make water; having them so long upon me, caused me to break out full of pimples in my thighs, not thinking this wretched practice, which I was guilty of, was the cause of it, for I yet followed it; and when I had been guilty of it when in bed, it caused a fire hot twinging all up my side and thigh on which I lay, which hath brought me into a sad condition, for I cannot sit nor lie at ease, whatever part of my body I lie, or sit, or lean upon; it causeth after the heating a great numbness in those parts, as though dead, like the young man in your book. But all this while I was insensible of what was the cause of all this my affliction, and did not know until I had been bad about three years, and yet I thought sometimes surely it must proceed from something of this my foolish actions (which I thought they were) but, on the other hand, I thought how
many

many were guilty of it, and, if that were the case, others would be bad in the same condition (which I thought none was) I thought my condition was alone; but, when I heard some talk of your book of the sin of ONAN, and a little hinting about Self-Pollution, I made all the search I could to see what one author, and what another said of it: I could find but few that mentioned any thing of it plainly and directly, but I found some plain enough to convince me that it was a sin; and in my search found a learned author treating of the causes of melancholy, bringeth this in, saying, that Self-Pollution, or some such secret sin often throwing persons into deep melancholy, because they know it is a sin, and yet live in the commission of it; and other authors which I thought gave a hint of it, which caused deep reflections upon myself for my crimes, as I think to give a little hint of hereafter; for the doctor which had me in hand never gave me the least hint of any thing of that nature: he said, that I had over-strained myself he thought, or a great cold, or some such thing, that was the cause of the humours falling down into those parts, although he had me in hand some considerable time; and the next doctor which I was under, when the other could do me no good, he treated me as for the venereal disease, which he afterwards acknowledged to me, when he found he could do me no good; but he put that to me when I went first to him, but I always denied it, that I never had to do with any woman in that way; but the wretched means that he used hath done me abundance of harm, as other doctors have told me since (whatever they thought of my case) for I never told but one that I thought I had hurt myself by this wicked practice; but to come to my distemper: after I was under this doctor's hands for some time, I found a strange sort of swelling in one side of my scrotum, which I shewed him, but I thought he could not tell what to make of it, but told me it would sink again he believed (but used no means) but it grew much bigger since that, I believe it is what some call the spermatic vessels; sometimes it is almost sunk, but a little matter maketh it swell again, sitting any little time will cause it to swell,

swell, and riding, or if my breeches be too strait that they press, or any thing which presseth hard will cause it to swell; sometimes as big as an egg, and in knobs like a bunch of grapes, which causeth a falling down of the scrotum, which hangeth down a great length (but little or no pain at sometimes) but causeth great uneasiness, such as pricking and twinging, and running about of the humours, and a terrible itching of the scrotum, and the upper part of my thighs, and from thence to the glands and preputium, with a moisture on the outside, which causeth a furring upon the scrotum, but when I come to stir my body with a little exercise, it will sink again and be easy; and thus I have been for three years, and still continue the same at this present. I have a great weakness in my hams, but not so weak as when I followed that wicked practice; and I have great pains in my knees, so that I cannot kneel at all, and now within this year and a half I have been greatly afflicted in my head, which I find almost all in your book to complain of; with a great dulness, even to the stupifying my senses, that I think sometimes I shall lose them, now and then my head seemeth of a great weight with the numbness of it. I have at sometimes hardly a clear thought, and my head is full of humours, which causeth a breaking out of my face with pimples, that causes several reflections upon myself when I consider the cause of it: the badness of my head causes a great weakness in my eyes, a great stuffing up in my head, a stoppage in my ears, and ringing in my head. I am troubled with a smarting and pricking, sometimes, in the urethra passage: sometimes if I sit much, or write much, I find it bringeth down the humours very much upon the glandules in the urethra, and then upon the glans and preputium, with a great soreness on those parts, itchings on the scrotum, and that swelling in the scrotum, and uneasiness, which I before shewed, and heating and itching of my thighs. One thing I almost forgot, and that is, I have such furring upon my prepuce, betwixt the glans and the preputium, that if I did not continually about once a week cleanse it, it would so fur up, that I could not get the foreskin back on the nut: I

have

have somewhat to wash it with, which I mix on purpose. This furring upon the nut smells rank, and makes it very sore if I do not keep it clean; and since I have left off this wicked practice, which I had left off some time before I saw your book, and have not been guilty of voluntary Self Pollution since; but I have since been troubled with nocturnal pollutions in my sleep, which I find does me hurt, in bringing down the humours into those parts, which I would not be guilty of, if I could help it; and sometimes I have an emission of seed upon stool, but not very often: I cannot find that my impotency is for want of seed. I never had any carnal knowledge of any woman, as I must give an account to the great omnipresent and omniscient God; which are weighty words, if we do but rightly consider them as we should; and could that excellent advice which a rabbin gave to his pupil; "Remember," said he, "an eye that sees you, an ear that hears you, and a hand that notes down all you do;" O what creatures should we then be! for it is the want of the serious thoughts of the all-seeing eye of God upon us that we live as we do; for that would keep us in awe, if we had the fear of God before our eyes. I have often thought what mercy it is, where God has given persons restraining grace in their youth, for they are liable to commit such sins in their youth, which may stick by them as a blot as long as they live; which is only to be ascribed to the restraining grace of God, that they do not run into great sins with others, which youth is so prone to; for want of which I do severely suffer, though I have cause to thank God for his restraining grace, which hath made me to differ from thousands, who kept me from open and profane sins, except this my lustful and wanton temper. I often think of those words of Job, "For thou writest bitter things against me, and maketh me to possess the iniquities of my youth," Job xiii. 25. But all the comfort I have when I view myself, concerning this sin, is, that I did it ignorantly, for I never knew it was a sin until long after I had my wound, as I shewed before; I have often wished that I were one of those that were never guilty of it; but it is my sad deplorable

rable misfortune to be one of those unhappy persons that have wounded myself by this sin : but I would let you know, that my weakness is not altogether by my following this wicked practice, but taking such abundance of wretched physic ; though I acknowledge that it was the first, as to second causes of my ailment, though I did not follow it after I had that soreness upon my foreskin (as I before mentioned) as I had done before ; for I thought sometimes that this must be the cause of it, and then I should have thoughts on the contrary, as I hinted before. I hope, Sir, that you will acknowledge, that sins of ignorance, I mean not sins of wilful ignorance, is much less heinous, than when knowing it a sin, and yet to commit it : Paul said of himself, “ I was a blasphemer, and a persecutor, and an injurious person, yet I obtained mercy,” saith he, and why was it ? “ because I did it ignorantly.” But, to my sorrow and shame, I committed it after I had some knowledge that it was a sin ; but I was not yet convinced that it was a sin, which was about the nineteenth year of my age, when I was guilty of it : I had a fear upon me that it was a sin, which made me search as I mentioned before, when I found it was a sin, but I was not sensible of the heinousness of it. One thing I admire at is, that seeing it is such a sin, that ministers should neglect such a great duty, as not to warn persons against it, as well as other sins ! I have thought since I saw your book, what they shall have to answer for the neglecting the warning of persons, when they know it a sin so much prevailing, as well as other sins, and to let so many poor souls to live and die in this sin, and never warn them of it, and if they do, it is not plain to understand. You have put a great many people into a surprize by your excellent book (as I think of it) for since I have had the book, I have shewed some of my acquaintance it, which put them in a surprizing dulness, and said to me, that they did not know that it was a sin ; though I knew it was a sin, but was not as yet convinced of the heinousness of it (as I said before) yet through the lust of my flesh I committed it afterwards, which caused a great terror on my mind, though I strove, and resolved against it.

I write

some terrible scripture on a piece of paper, and wore it about my neck, that when I was tempted to commit this sin, the paper might put me in mind of the sin to prevent me: the saying of Joseph would often come into my mind, "How then can I do this great wickedness and sin against God?" Gen. xxxix: 9. But I have resolved against it; never to commit it any more; but being too bold with the species of this temptation, which hath overcome me, would cause me great conviction; for of this sin we are always in danger of being guilty of, if we be not upon our guard; so at last, when I was guilty of it, though it was seldom, as three or four months or more betwixt, sometimes; but every time I repeated the act, my sin was the greater, so was my terror; for when I did commit it, I thought I could not hardly call it voluntary, because, through the violent hurry of temptation, being of a hot temperament, and full of seed, it has come when I did not design to have done it, neither have I had any pleasure in the act; for as soon as I found it would come, O the piercing thoughts that would come into my mind! and then I should think with myself, O what terrors do I feel! and think with myself, I should never be guilty of it more; and I have gone out in the fields, and mourned to think that I should offend my Creator in this manner, and would reflect upon myself to think of my folly to sin against God with this sin, which I thought was but a small one; and would think with myself, that I have done that to-day which I could never make satisfaction for, though I could weep rivers of tears; and the saying of Jeremiah would come in my mind, "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee." Jer. ii. 19. Know therefore, and see, that it is an evil and bitter thing; though I was resolved against it, yet I was in the way of temptation, or tempting the tempter by some little actions, and handling those parts; and I should have been guilty of it until now, if I had not saw all the species of this sin; but I had so conquered my lust by the grace of God strengthening me, some considerable time before I saw your book, so as not to be guilty of voluntary

Self-Pollution since. I am now in the 21st year of my age, and I do beg of God to keep me from ever offending him by this sin, and all other sins; and that if it please God to spare myself, I desire to give up myself to a holy self-denying life, and live to his honour and glory, as I ought do, as the duty of a creature to his Creator: For I acknowledge my transgression and [I desire to have] my sins ever before me; and to be putting up this excellent petition of the psalmist, Remember [O Lord] not the sins of my youth, nor my [former] transgressions. I would not have troubled you with such a long description of my case, but that I thought I should not tell how to acquaint you with my many weaknesses by word of mouth. I pray, sir, consider of my condition, and see whether you can do me any good. I am

Your obliged (though unknown)

Afflicted servant,

Incognito.”



To Mr. Corbett the bookseller who sells the ONANIA.

“ SIR,

“ **N**OT knowing the author, but understanding you are the printer of the book, intituled, ONANIA, or the sin of Self-Pollution; and I being an offender in that kind, and smarted for my folly, I thought it my duty to make a discovery of the heinousness of that sin; and to let you know how much I have experienced the anger and hatred which the Almighty bears towards it; that the child yet unborn may be forewarned to avoid that sin, and consequently the punishment that attends it. And first, it will not be amiss to set down those blessings which I have enjoyed, before I was drawn to commit this detestable sin. As first, I had a strong healthful body, free from all impediments, so that I had no cause to complain; a firm constitution, so that I was unacquainted with sickness; such a regular appetite, that it was easy for
both

me to be temperate, with many other endowments, both of body and mind, too tedious to mention here; which all soon vanished like smoke, when the devil had drawn me to commit this sin; a sin so unnatural, that man would not commit, were he not tempted to it by the devil: For, when I was fifteen years of age, I lay under great temptations to commit this sin, but it could not be effected at that age; so the temptation left me till I was eighteen years of age, and then came upon me as strongly as before, but was not effected then; so it left me till I was in the twentieth year of my age, and then was overcome by the temptation: How I was overcome I am not willing to set down, the hatefulnes of it is such, that I do, in a manner, abhor myself for it; but certainly it is a sin of the devil's inventing; for if it proceeded only from the lust of the flesh, why might not a man have an inclination to commit it at one time as well as another, provided he was in health all the while? So having learned the way of committing it, I practised it daily all that year, till I was in the one-and-twentieth year of my age, and then did the Lord afflict me with a sore sickness; but recovering my health again, I followed that wicked course that year, towards the latter end of which I was afflicted with a swelling in my secret parts; but recovering again, I still pursued the old wicked course, and my appetite being grown so unruly, that I could not forbear eating more at a meal than did me good, so that I had a continual war with myself; this abominable practice caused me to look lean and thin, and yet I had a great desire to look fat: Before I committed this sin I had not such thoughts in my head, but by these two contraries I was the more exceedingly tormented. Being in the two-and-twentieth year of my age, and still taking no warning, the Lord afflicted me with a fever, and brought me down to the brink of the grave, and shewed me the infernal pit; for I was so very bad, that I thought I should not have lived all one night, and I looked to be with the devils every moment, which did so horribly affright me, that I cannot express the amaze I was in; then did I beg

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and

and pray for mercy, promising to lead a godly life, if it would please the Lord to restore me to my health again; and, in a short time, my fever abated, and, in the end, turned to an ague, which I got cure for; so for a while I refrained the former abominable practice; but it was not long before the devil drew me to commit it again; and, to make me sensible of the sin; the Lord caused my old distemper to return upon me in a few hours after the committing of it, so that I was sensible the hand of the Lord was against me for that sin; but, recovering my health again, I thought I would refrain my wicked course, but the grace of God was so decayed in my soul, and the devil had got such power over me, that I could not withstand his assaults, though whenever I committed this sin, my heart would be heavy and sorrowful, which of itself was enough to make me refrain the practice, but at last my enemy made this sorrowful heaviness a means to draw me to commit this sin; for being in sorrowful heaviness as I sat by the fire, the devil put it in my mind to commit this sin; with that I rose up, and went into a barn, where I committed this sin; but, as I entered the barn there darted into my mind this thought, that there was no spirits there, so that I might securely commit this sin; but the devil, who ever promises great safety where there is the greatest danger, deceived me, for that very moment that I committed this sin, there seemed to me as if something fell from above down upon me; it was not of weight or substance, for I perceived it then only by my eyes, which, from the time, were weak and dim, though I was not twenty-three years of age, yet they might have been stronger at three-score, had I lived a virtuous life; but this was not all my punishment, for I got such a terrible cold which could not be removed by the doctor's skill, but settled down upon my lungs, which caused me to consume and waste away; this was in 1735; from which time none knows what I have gone through, neither is it in my power to express, for all my body was disordered, having violent pains in my head and breast, and so costive in my body, that I scarce could go to the ground, and yet such an insatiable Appetite,

that I could not use moderation, though I thought it would be for my ease: but what exceeded all the pains of my body was, the pain of my mind, for now I thought I should die a lingering death of a consumption; and remembering the health, strength, and agility of the body, which I once enjoyed, and knowing at the same time, that I had been the instrument of my misery, and seeing all the pleasure and comforts of this life were gone, it put me upon thoughts of seeking after a better life after this was ended: But this increased my misery; for when I came to dive into divinity, I saw so much sin and filthiness in my past life, which drove me into despair, the devil being then as busy to drive me to despair, as he had been to tempt me to sin; and I having my death in view, could not lie idle, so I strove what I could to repent of my wicked life: but, alas! what can a man do, when the spirit of the Lord has forsaken him? For do what I could, I could not bear up under the burden of my sins, for I had not faith to believe my sins should be forgiven me; but not rightly understanding the nature of religion, I thought the externals of it might be a furtherance of my salvation, so I frequented the church, and took great delight to hear sermons, especially those that promised forgiveness to repenting sinners, so I was now as sober as any, seemed to be as religious as most; but my repentance did not proceed from an honest and good heart, but from the fear of punishment: But this world, which sees not the heart of man, was deceived in me; for I was taken notice of by some persons, who, as I think, were truly religious, and they persuaded me to receive the holy sacrament; but, alas! how unfit was I for such an heavenly Banquet, wanting those fit qualifications which would have rendered me a worthy receiver: However, I presumed, from time to time, to go to the Lord's table, till the year 1738, in which year such a dreadful judgment fell upon me, which quite drove me from God and his service: What that judgment was I am not willing, for several reasons, to set down; for if I should, few or none would believe it, because it is not visible to the eye of sense: For whereas my sins have been com-

mitted against God Almighty, and the world saw not my sin, so God almighty punishes me, and the world sees not my punishment; my desire is, that all they that shall happen to read these lines may take warning by this my fall, and presume not to go to the Lord's table without due preparation: About the time that this judgment fell upon me, I heard a sermon, the text was taken out of the ninth chapter of St. Luke, 41st and 42d verses, where it is said of Christ's riding to Jerusalem, that "when he drew nigh unto the city, he beheld it, and wept over it, saying, Hadst thou but known, even thou, at least in this thy day, the things that belong to thy peace, but now they are hid from thine eyes:" From whence the minister made it appear, that there was a day of grace, in which all men might make themselves happy if they pleased: Secondly, That the day of grace could not be continued during our good pleasure: Thirdly, That we might play it away, and beyond which there remained no further hopes of mercy: Fourthly, That God Almighty was so far from delighting in the ruin and destruction of sinful men, that he even lamented him when he had made himself incapable of his mercy: Fifthly, He mentioned a list of those sins which drew down these heavy judgments of God Almighty upon men. Had these sermons been made upon my account, and been preached to none but me, it could not have come nearer to the state and condition of my soul than it did; for it discovered those methods God Almighty commonly uses with the sons of men, before he gives them up to a reprobate mind, and being very sensible how good and gracious God had been to me, in warning me to avoid those judgments that were ready to fall upon me: How did this torment my soul to think, that, by my own wickedness, I had cast myself out of the favour of him that would fain have saved me, and made myself a slave to the devil, who hates and abhors all mankind, and makes it his whole business to work their ruin and destruction: Perhaps some young and ignorant persons may wonder how the devil doth all this, for I confess, I once did wonder at it myself, not knowing how the evil spirits should tempt man to sin, be-
cause

cause I thought they were confined to that infernal den called hell, but now I know that they hover in the air, and have access to man, to suggest into his mind wicked thoughts; but where the grace of God abounds, they cannot there prevail; for it is no sin to be tempted, provided man yields not to the temptation; and the only way is, to pray to God for grace, for I do verily believe, had I made my supplication and prayers to God as I ought to have done, the devil had never found out a way to have brought me to commit the fore-cited detestable sin; but I believe that what divines do say is true, 'That a prayerless person soon becomes a graceless person;' and, surely, no sin is more destructive to divine Grace than the sin of Self-Pollution, which cries aloud to heaven for vengeance upon the head of the offender, for it is a kind of murder, for by that sin we destroy generation, and that would as soon come into being, as we ourselves would live that are in being: It is a sin that can never be exclaimed against enough: and I think the author is worthy of commendation for publishing such a book as the advertisement shews it to be, for I have not yet seen the book, only I understand there is such a one set forth: But I think if it could have been afforded cheaper, it might have sooner found acceptance among the commonalty, among whom this sin strangely abounds. I desire that what I have said may find a place in the latter end of the Author's book; if what I have written be not so well compacted as it ought, a better compiler may alter as he thinks fit; but I desire the sense and meaning of it may be retained, because it is truth, and no more than what I have experienced; and my humble desire is, that all pious and good Christians may commiserate my condition, and remember me in their prayers, imploring the Lord to have mercy upon me, and to deliver me from that dreadful judgment which I labour under.

March 20, 1732-3."

To the Author of ONANIA.

“ Worthy SIR, Oct. 5, 1735. E—in Scotland.

“ **I**T has been my fortune to have had the reading of your discourse against that vile practise of Self-Pollution, which I myself have notoriously been guilty of, and for all I can ever do against the thoughts of it, they still will not be kept under; though I must confess, that if I had not read your discourse, I could not have left it, or conquered myself so soon, nor indeed was I sensible of the fault; and I do believe that none are free from all thoughts to provoke them to it when they are young, and from a natural instinct of nature are always aiming at something that way. Now, to to be short, I shall come nearer the end of my design in writing to you: I have been so perplexed to such a degree with thinking of my having been so notorious in this sinful action, that I have almost despaired of seeking pardon at Almighty God’s hand of mercies; for though I have said conquered myself, yet I am in danger every night that I should do it as I have heretofore. for in my sleep I have done it unknown to myself till I have waked: But at first when I had read your book, I looked into the matter over and often again, but at a time when I had had no exercise in waking, and prompted to it so prodigiously, that it would be my master in spite of all I was able to do, though at the same time I did not think any ways of any thing filthy on any person. I am not injured as to health, though I believe I am not half so strong and vigorous as if I had not done it; my memory is not so good as it might have been, and I am sometimes almost melancholy for want of spirits, or the thing I have lost, though seemingly I am as well to every one’s thinking, as one that never was affected with the action. I would willingly take any thing that would prevent me from falling into it, which I am in danger of always. The Tincture you have mentioned I would have, and all the rest of the things; but then it would prompt me to it more, and I cannot, nor have not, opportunity to exercise it to do me good enough,

enough, so that unless you can advise me about it in some other way, I know not what to do. I have used all the means to subdue it, and yet it will be the strongest for all that ; for I have forsaken meat diet, and all strong suppers, but I am a lover of potatoes, and eat them for supper often. I do assure you, Sir, that I have no less than six times a day prayed to Almighty God for his assistance to deliver me from it ; and I find myself vastly better, since I have made such earnest desires, but still I am very weak in the resistance of this horrid crime ; and this is the last that I thought to do, to apply to you : If you please to advise me in this case, I desire you to let it not be for want of your fee ; for though I am not so able as I may be, pray accept of what I shall send you after you send me what you think proper ; and if to my benefit, I shall make a shift to find you out in London, and be better acquainted with you, and also make more retaliation for your good service already done to the public, which, I think, will never be able to make you a sufficient return. With thanks of gratitude, I am,

Good Sir,

Your most obliged humble servant,

E— M.

“ Direct to me as I have subscribed : To be left at Mr. A——, bookseller in N——, till called for. I have ordered this to be given in at the post town, or at M—— in N——. My business is chiefly studying. I am twenty years old, and am generally of a cold constitution, unless in Summer. I would willingly follow your advice in marrying, but am not disposed that way as yet. I shall be at London soon, or in the Spring. I hope you will be as secret in this business as possible, and I will be as grateful to you for so much pains.”



The following letter is from the same person who sent that in pages 289, 290, giving an account of the effects of the medicines I had before sent him.

To

To the ingenious Author of the book, entitled, O-
NANIA. These.

“ SIR, London, Oct. 13, 1735.
“ I Have now almost made an end of taking those
medicines which you ordered me, and I find
they have prevented those emissions.

“ As to the other imbecilities, I do not find any
great alterations in me for the better; though, per-
haps, that may proceed from my ignorance: But, how-
ever, I must do you that justice to say, that they have
been of good service to me.

“ I have very punctually observed your directions in
taking them, except yesterday, when I was obliged to
omit the drops in the afternoon, upon account of my
being from home; and I am afraid it had some ill
consequence upon me, for this night I had an invo-
luntary emission, which I have not had since my taking
them, though I eat no supper last night.

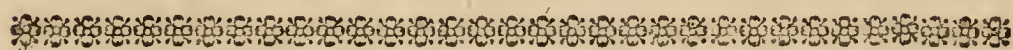
“ Thus I have related to you (as well as I can) the
effects which those medicines had upon me; and if you
think it convenient to order me any more, be pleased
to do it, and I will endeavour to send money for them.
I am,

Sir, your most humble servant,
THEOPH. T—.

“ P. S. Be pleased to let me know how long I must
fast after them.”

This gentleman's case is exactly like that of which
I have read in the postscript to a pamphlet, printed in
1734, intitled, “ Bellum Medicinale,” of Dr. T—'s
and honest Dr. P—'s management of a gentleman,
their patient, for the cure of nothing but too frequent
nocturnal pollutions, and with which they affrighted
him as some terrible thing, insomuch that in a year
and three quarters time, they had extracted from him
nine

nine hundred guineas for their fees, and by their prescriptions advanced the apothecary's bill to three hundred and seventy pounds, when at the same time the gentleman was in perfect health, abating the purgatory of physic, and wanted but a few of such regulating easy remedies I prescribed for the above patient, and after that an honest she-companion, viz. a wife, to take off the superfluity of a laudible constitution. By this we may see, that they are not always the best and faithfulest physicians that are most in vogue, and arrive to the greatest preferments; nor are the rich patients (as this was none of the least) better secured (the more is the pity) from being imposed upon in their healths than the poor, or inferior people, and even from men who would be thought honourable too in their profession.



To the ingenious Author of the ONANIA.

“ Worthy SIR,

Feb. 24, 1739-40.

“ **A** BOUT a month or six weeks ago I very opportunely met with your treatise of Self-Pollution, which, in my opinion, is the best that ever has been wrote on the subject: For I find throughout the whole passage of that little book, you have had a very special regard to modesty, insomuch that the chastest person living may read it, without receiving the least prejudice or offence. You have represented the heinousness of this sin, together with the agonizing circumstances to which it is inseparably annexed, in the truest light, and your arguments being grounded on the most strong and convincing reasons, must necessarily make a deep impression on the minds of your readers, be they never so much abandoned to vicious inclinations, and fill them with a horrid sense and detestation of this abominable sin, which very evidently appears from the multiplicity of letters sent to you by persons mourning under the consequential afflictions of Self-Pollution, who have earnestly recommended themselves to your care and compassion. In short,
your

your book is an invaluable performance, and ought to be esteemed so by every body who have any the least concern left for their present or future condition; for I verily believe there is no crime under heaven by which our supreme Creator is more frequently incensed, than this: And what still makes it more deplorable is, that in this one particular case, Satan hath so blinded the understandings of men, that they have little or no apprehensions at all of their affront to God, the abuse of themselves, and the terrible judgments impending over their heads, and ready to be executed on them every moment of their lives. Were all to meet with the same unhappy fate as Onan did, (who in all probability was the original transactor of this sin) I am inclinable to think this world would soon be reduced to its primitive Chaos. Therefore a book wrote in opposition to a vice so flagrant, and yet so common among us, deserves an universal esteem, and bespeaks the author a man of singular integrity, and one truly solicitous for the promotion of virtue in this wicked and degenerate age.

“ I could, with abundance of pleasure, expatiate upon the usefulness of your compendious treatise, but would by no means intrude upon those happy minutes of yours, which are, beyond all dispute, daily employed in doing benevolent acts of kindness to others: For which reason I think myself obliged to desist from such an undertaking, and shall now proceed to lay before you a true state of my own miserable case, in as concise a manner as the nature of the thing will admit of.

“ Know then, most ingenious Sir, that I am a youth of nineteen years of age, who have, to my great shame and confusion, for the space of five annual revolutions, more or less, addicted myself to that odious practice of masturbation, which being attended with a pleasing titillation, I pursued the more vigorously, committing it frequently every day, and seldom omitting it longer than two or three months. During which time I cannot say that I found any great disorders

ders upon me till about the first day of January last, when I began to have a violent and excessive gleet, which increased more and more upon me for fifteen days, and then abated. While this distemper was raging, I had occasion to make water every hour in the day: The quantity was small, and came forth with such exquisite pain, that one would imagine pins and needles, if it were possible, were forcing their way along with it. After the voidation of urine, which seemed to be pretty much fomented, there followed a Seminal Emission, as I take it to be, by the contamination of my linen: For if I shifted myself in the morning the greater part of the fore flap of my shirt by night was stained and vitiated by the immense running that came from me. I laboured about a fortnight under this terrible affliction, after the expiration of which I found my pain gradually decrease, and could make water much more easily than before; the running is likewise much extenuated; but the course of nature is still accompanied with a radical moisture, which, I believe, cannot be prevented without the application of proper remedies. I have other complaints besides this of a much longer standing, which I should never have imputed to my sinful habituation, had not the like instances occurred to me in the perusal of your book.

“ I am perplexed with frequent aching pains, dizzinesses and noises in my head, the latter of which is seldom perceptible but when I lie down: If I am ever so much inclinable to read or write, I begin to be tired and stupified; and if I read aloud for any considerable time, my mouth is thirsty, and my head seems to be confused. Sometimes I have inward tremblings and palpitations; sometimes a chiliness seizes me, and passes through every part of my body, and if I lean upon any place, my arms are presently benumbed, and feel as if they had no vital warmth left in them. But what still enhances my grief is this, imagining it to be an antecedent sign of a consumption, I have an ugly rising in my throat, which when I hawk up, appears to be a thick phlegmy sort of spittle. The re-
peated

peated commissions of this detestable practice has certainly prevented my growth, and not only so, but has tended very much to the diminution of the spermatic parts; though as to my growth I have often flattered myself that it is natural, my parents being both of a small stature when living. I thank God, I do not find my memory is in the least impaired, but am frequently troubled with lowness of spirits, which makes me unfit for conversation. My sleep is generally sound, and seldom disturbed with dreams; and I do not remember that I ever had any involuntary emissions of seed in the night-time. I commonly have a good appetite for my breakfast and dinner, but very rarely for supper. My usual breakfast is green tea, and hot rolls and butter, and my dinner butcher's meat of any sort or other. I give you an account of my diet, that I may be the better informed whether it will be repugnant to the means of my cure.

“ Having now given you a true account of my deplorable condition, I questioned not by that, by this time, you are able to form a right judgment of it, and are thoroughly convinced of the indispensable necessity I lie under for your advice. Therefore I most earnestly beg and entreat you for God's sake, to let me have your answer by Saturday morning, directed for T— R—, at which time I will call at the bookseller's for it. I shall very readily submit to your prescriptions, being determined to observe whatever you think will be instrumental to the restitution of those seminal juices which I have so unhappily deprived myself of. Be pleased to signify in your answer, if walking is any ways prejudicial to me; for I go frequently abroad about business for a friend of mine, who is bestowing upon me an education in a commendable science, and with whom I shall continue to live, till I am in a capacity of procuring my own maintenance. I have sent you inclosed half a guinea, and hope that the smallness of your fee will not make me a less object of pity; for I do assure you I would, with all cheerfulness, be more generous, did but my present circumstances enable me so to be: And if there are peculiar

culiar blessings reserved for good men, (which is a truth christians are infallibly assured of) I doubt not but that deficiencies of this nature will be made up with a more valuable compensation than mortality is able to bestow. It only remains that I once more entreat you (if ever you were moved to pity a poor repenting Onan) seriously to consider my melancholy case, and hope that that diffusive goodness, so experimentally conspicuous in you, will be now extended towards me in the same compassionate degree, as it hath been to other unhappy youths of this nation, who have involved themselves in the like dismal extremity. I am,

Worthy Sir,

Your most humble servant,

T—— R——.

“ If you think it necessary to see me, I will wait upon you at what time and place soever you shall be pleased to appoint.”

Just as this Supplement was (as it were) printed off, the following letter, from a young lady, was left for me at the bookseller's, which for the particularity of of the case, and ingenuity of the writer, I thought I could do no less than make room for.

To the commendable Author of ONANIA.

“ SIR,

Oct. 16, 1735.

“ **T**HIS letter comes from a young female creature, but an old transgressor in the practice of that filthy pleasure which you have so justly exploded and condemned in your ingenious Book of ONANIA, which I happily met with about ten days ago: But in all the cases therein enumerated, there is not one that is parallel to mine, which, as my welfare requires it, I must be obliged to relate, and is what I question, Sir, whether you have ever once met with: Nor could I tell it, though, at the same time, I bless the opportunity,

nity, but that I am sure you no more know the writer of it, nor ever will, than I know the author of ONANIA, or desire it. I began, Sir, the folly at eleven years of age; was taught it by my mother's chambermaid, who lay with me from that time all along till now, which is full seven years, and so intimate were we in the sin, that we took all opportunities of committing it, and invented all the ways we were capable of to heighten the titillation, and gratify our sinful lusts the more, as being prompted to it by Aristotle's saying, that women might procure to themselves, cum digitis, vel aliis instrumentis, a sensation, non multo minor coitu voluptas. We, in short, shamefully pleased one another, as well as each ourselves; but whether, by the hard usage of my parts by her, or myself, or both, or whether from any thing in nature more in my make than is customary to the sex, I do not know; but, for above half a year past I have had a swelling that thrusts out from my body, as big, and almost as hard, and as long or longer, than my thumb, which inclines me to excessive lustful desires, and from it there issues a moisture or slipperiness, to that degree, that I am almost continually wet, and sometimes have such a forcing, as if something of a large substance was coming from me, which greatly frightens both me and my maid. She went to a midwife about it, but did not, she says, tell her of our practice; the midwife said it was a bearing-down of the womb by weakness, and told her what I should do, which I did, but to no purpose. Ever since I have been so, I have not had the course of nature, have a great pain in my back, and my belly is swelled; am not near so strong as I was, my countenance much paler, appetite less, yet an utter stranger (I aver) to your sex. It has almost distracted me, and unfits me for my learning, and am afraid I am so hurt, as that it cannot be remedied. O! that I should be so wicked; I, who had a much nobler education (and should know better) than is common to most of my sex; that am versed in the classics, and designed by my friends, who are very rich, for something above the common station of my sex; I say, that I should so filthily debase myself,

wrong

wrong my body, and, which is worse, my soul, is surprising even to myself. Had I read more the Bible, and other godly books, and less in Martial, Juvenal, Ovid, &c. it had been better for me; but those books, Rochester, Aristotle, and plays, at first debauched my silly fancy. But, I hope, as now both myself and maid have, on consulting your curious discourse on Self-Pollution, abandoned the practice, and resolved, through God's grace, to commit it no more, we shall find pardon, and my infirm body, from your hands, good sir, relief. She ails nothing, is a strong wench of twenty seven, myself of a tender make, and naturally inclined to be weakly, and but just turned of eighteen. I have with this sent you a guinea fee, and desire your cordial advice what I had best to do, and your opinion of my case, sealed up safely, directed for Mrs. E. N. and I will send for it to-morrow morning, at the bookseller's where this is left; and, sir, I must needs desire you to send me this letter back, that I may have the satisfaction of committing it to the flames myself. According to your answer you shall hear further from,

Sir,

Your very obliged, and

Most obedient, humble servant,

E. N.

“ Not sir, but you may copy my letter first, and, if you think it worth while, print it also in your next edition, as a caution to others; but would not that my hand be seen by any besides yourself, the circumstance of the relation, so as not to be known it is me, I have taken great care of, and guarded against.”

This young lady's case, through the height of her lust, and force and frequency of abusing herself, and probably the unnatural propendence of the part, is no more, according to the account she gives, than a relaxation of the Clitoris, a thing common to many of the sex, both single and married, who are vigorous and lascivious, and have given themselves to the practice of Self-Pollution for any time. In some women it extends itself, and is enlarged when inflated, to the exact

likeness and size of a human Penis erect, except that it has perforation, (though it really looks, by the natural impresson at the end, as if there was a passage) nor is altogether so long, but yet it erects and falls as that does, in proportion to the venereal desire, or inclinations of the woman. I have had in my time, one or two under this circumstance, by the same practice, for cure, who, upon their living afterwards chaste, and using some astringent foment, and a few internals, to regulate their inordinate and enraged venereal desires, have been brought to rights, and the parts restored to their pristine natural state and condition. It was the like case of this lady's that gave rise to the report of the two nuns at Rome having changed their sex, and which had made such a noise in that city, that the Pope, upon hearing of it, gave orders for their being inspected by some Cardinals. Dr. Carr, in his Medicinal Epistles, translated by Dr. Quincy, has, in his answer to a letter sent him by a Divine upon the subject of it, wrote his opinion at large; which, as it may confirm mine in relation to the aforesaid Lady's case, and be of some use both to practitioners and patients, I shall not think much to transcribe it, and give to the Reader verbatim. It is his sixteenth epistle, intituled, "Concerning two Nuns reported to have changed their sex."

"SIR,

"I Should blush perhaps, from too much modesty (notwithstanding your commands) to concern myself in a story that is not a very chaste one, had not a professor of divinity given it to the world in print, and a College of Cardinals enquired into it. This gives me some assurance, and guards me from any imputations of indecency: I shall not therefore write any thing out of wantonness, or omit any thing material upon the account of modesty.

"It is an unhappiness that you have fixed upon me to account for so wonderful a phænomenon in nature. You would have greatly obliged the learned world, had you prevailed with the Honourable Mr. Boyle, who is a finished philosopher, to have undertaken this work; though

though I am not indeed without hopes, that, as soon as this strange story is related to him, he will think it worth his skilful inquiry; for such is his consummate learning, and, which will be to his eternal honour, such are his inclinations to instruct others, that he will be provoked not to suffer such an extraordinary case to escape the notice of the ablest philosopher.

“ You acquaint me in your letter, that it is reported at Rome, that two Nuns in a monastery were changed in such a manner, as to be suspected of virility. Upon the increase of such a report that it came to the Pope’s ears, who, upon such an extraordinary occasion, ordered some cardinals to enquire into the truth of it: That, after their search, they affirmed that the Nuns were grown in such a manner, as to have changed their sex; in testimony of which, you say, the cardinals commanded them to be expelled the monastery, and that, at that time, they had changed their dress, and took upon them, the employs of men.

“ I wonder what could induce his Holiness to commit the inspection of that affair to his cardinals, who are no ways conversant in the difference of sexes. It is true indeed, that the reputation of their integrity would prevent all manner of suspicion as to their report; but yet their unspotted chastity, joined with shame and modesty, could never suffer them to make such a nice inquiry as the nature of such a thing demanded.

“ Persons who read this account may, perhaps, be divided into different opinions, and both of them wrong.

“ Some, who have a confidence in the integrity of the cardinals, may not, upon that account, disbelieve it; but, as it exceeds the wonted bounds of nature, take it for a miracle.

“ Others may wholly disbelieve it, as it so far exceeds the reach of nature, that, as miracles are ceased,

it must be impossible; and as they are under no obligations to believe impossibilities, so they will not believe that.

“ I would, Sir, satisfy both these kinds of readers, and by you, I doubt not, in such intricacies, it will be well taken, that I have endeavoured to do my best; The one, that the excursion of nature, which you call a change of sex, is no ways to be accounted an impossibility, from the structure of the parts of generation; and the other, that such a wonderful phænomenon does not exceed the bounds of nature, nor is it so infrequent as to deserve to be reckoned a miracle. He must be a stranger to the power of nature, who thinks she cannot sometimes do what she thinks not fit to do often.

“ Whosoever thinks that those two Nuns have changed their sex, is under a mistake; all that gives any ground for such an opinion is, the uncommon increase of the Clitoris, which, as it is used to frequent irritations, thrusts out and enlarges its dimensions, not unlike to a human Penis.

“ I am unwilling to be so censorious with relation to these Nuns, who profess a severer way of living, and a more constant attendance at their devotions, as to suspect their lasciviousness should prompt them to an unusual exercise of those parts, by which they might increase their bulk, according to Martial,

“ Mentiturque virum perdigiosa Venus,”

because there are instances of the same in infants themselves, who cannot be supposed guilty of such wanton practices.

“ Nor can I be of opinion, that these persons were men from the first; because if they had counterfeited their habits to satisfy their lusts in such a place, there would have happened some discoveries of it, which there has not done, and therefore no such things ought to be suspected. Besides, such a conjecture cannot take place,

place, when we consider that their breasts are like those of other women, and were so at their admission into the Convent, and continue so still.

“ The inquisitive Regnerus de Graef, in his book of the female organs, upon that head, “ *De Clitoride*,” takes notice of the Clitoris of an infant to come so near the member of Virility in the other sex, as to deceive the nurse, and the other more skilful gossips, who took it for a male child, and, in its baptism, named it accordingly; and that the mistake was not detected till after its death, upon an accurate dissection of the body, of which the same author gives an account.

“ The Clitoris, in some adult persons, is seen to hang out beyond the Labiæ, or the openings of the thighs. There is a distemper called *Furor Uterinus*, which sometimes arises from this cause, that in walking, or other exercise, the Clitoris is rubbed by the cloaths, and excites such extravagant desires as puts them out of all shame and modesty, and stimulates them with a degree of madness to venereal embraces.

“ This uncommon growth of the Clitoris is so frequent in some Eastern countries, that the most skilful surgeons have found out a method of amputating it, and to take it away from persons about to marry, lest it should be a hindrance in Coition.

“ Nor is the reason of such a growth very difficult to be assigned.

“ 1. Because the fury of lust wonderfully distends the nerves and arteries, and particularly above any other parts, blows up those organs with spirits and heat. Upon Coition, real or imaginary, those of a man are blown up and extended, by a plentiful influx of blood and animal spirits from the titillation which attends it, as if nature was prodigal in her care for a supply of those parts.

“ 2. The cavity of the part wherein it is situated (as if it were not to be confined to narrow bounds, which would hinder its increase) facilitates its growth; and, as it is placed where there is room enough, it can enlarge itself on every side, whereby its vessels are prolonged, and receive nourishment on all parts.

“ Further, Sir, upon a comparison of the male and female organs, you will not find them to differ so much as you imagine at first appearance, excepting, that those of a man are thrust out with a more vigorous heat; whereas those of a woman, by a defect in that respect, are only to be perceived inwardly.

“ The Uterus of a woman, upon turning out, would resemble a Scrotum, and the two Ovaries annexed to the sides of its bottom, with what they include, would make up the number of the Testicles.

“ The Clitoris is shaped like a Penis; it has the same sense of pleasure, and stretches out and relaxes in the same manner again; it also ends in a Gland, but wants a cavity; which is no wonder, because it does not serve for the discharge of any thing, as it ouzes out its contents more conveniently into the aperture of the neck of the bladder; but was that aperture to be closed, as it is in men, then, in an erection, it would necessarily find some other outlet towards the end of its gland: For the vessels of all kinds are first formed by the impulse of some circulating fluid, where the fluid is obstructed it forms a cell, and vessels where it circulates.

“ In our first formation, when the Genital Parts hardly exceed the point of a needle, the difference of sex depends upon very nice circumstances; but when persons are grown up, it is the most difficult thing in the world to believe there can be a thorough change from one sex to the other, as the poets tell of Teresia. But there is more reason to think, that the largeness of the Clitoris, by its likeness to a human Penis, might deceive the inquirers into this matter; or that they were men from the first formation; but that the genital parts,

parts, by some defect in the first rudiments, not obtaining a due protrusion, upon the increase of strength, and venereal titillations, broke forth, and so seemed to grow afresh.

“ We have frequent instances of nature’s excursions in the make of those parts. There is a very remarkable story of a child born some time since in a village near the mountain called Grandvaux in France, in all other respects like our children who had those parts which distinguished its sex perfectly like a man; the Pubes were grown over with thick hair, and he frequently had all the motions of lasciviousness, with an erection fit for Coition, especially from waking from sleep: and, before he was two years old, his parents were advised not to suffer him to lie with his sisters or maids, lest that should happen at two years of age, which Hieronymus wondered at in twelve or thirteen.

“ Nature refuses to be circumscribed in her operations, but yet she has never been known to make such excursions as this must have been; we ought therefore to stand in wonder at her exact regularities, because of our inability in following her through all her works.

“ I am sorry for your departute from town, because we cannot be together as often as I wish; let us therefore, by an agreement of minds, pursue the same inquiries in such a manner, as if we had not been asunder. I am entirely

Your very humble, &c.”

It is very evident, by this curious account, that these two Nuns were not men, but brought into a resemblance of the male sex by the vile practice of Self-Pollution, and the abusive use of the Genital Parts one with another; and as there are many women, who, from the like lustful and excessive abuse of themselves, have this propensity of the Clitoris, so there are many others who are born with it, much to their trouble and shame.

Dr. Drake, in his book of anatomy, tells us, that the extraordinary size and laxness of the Clitoris, hanging out of the body in some infants, has made the women mistake children for those sort of monsters they call Hermaphrodites. Of this sort, says he, I had one brought to me upon another occasion, whose Clitoris hung out of the body so far, at about three years old, that it resembled very much a Penis, but it wanted the perforation, and, instead of that, just behind it, the urine issued out at the hole, which was nothing else but the corner of the Rima, the Clitoris filling all the rest of the orifice; so that the parents mistook it for a boy, christened it as such, and esteemed it so when it was brought to me; but the neighbours, who had notice of this appearance, called it an Hermaphrodite. Regner de Graef also says, he saw a girl new-born, whose Clitoris had such a resemblance to a man's Penis, that the midwife, and the rest of the women there present, took it for a boy, and baptized it as such.

It is certain, that in some women, especially those who are very salacious, and have much abused themselves by Self-Pollution, the Clitoris so vastly extended, that upon its thrusting out of the passage, it is mistaken for a Penis; such have been called Fricatrices; by Cælius Aurelianus, Tribades; by Plautus, Subigatrices, and accounted Hermaphrodites, because, as is said before, they have been able to perform the actions of men with other women. Amatus relates of two Turkish women of Thessalonica, and De Castro says, he has also seen some women at Lisbon punished for the like most filthy wickedness. In Greophagi in Arabia, they circumcise the women that are so, by cutting away a certain Apophosis of musculous skin, that descends from the superior part of the matrix which suffers erection in Coition. Lusitanus tells us, obs. 82, that a most renowned and very honest virgin, having naturally a propended Clitoris, which so provoked her to venery, by only its unavoidable rubbing against her linen as she moved, that it gave great trouble and affliction to her soul, insomuch that, with the consent of her parents, this physician was applied to cut it off; which,

which, he says, with the help of two skilful surgeons, was done, and she cured, and well ever after.

I have read, that in France there are a people who have a great propension of the clitoris naturally, and are equally able to make use of those of both sexes; and that the laws there leave to their choice which sex to make use of, after which the use of the other are absolutely forbidden them. And we read, that in Florida and Virginia there is a nation that have the generative parts of both sexes: to confirm the same, those that will take the pains to consult the works of Jacobus de Moyne may see a description of them in certain figures; but, it seems they are a people that are hated by the very Indians, and by them made servile, to carry burdens, and do offices instead of beasts, they being very strong and able bodied. Plauterus, a physician, says, in his works, that he saw a clitoris in a woman as big and as long as the neck of a goose. Riolanus and Schenkus, two noted physicians, both say, they have observed it as long in a woman as a man's finger. Plempius writes of one Helena, a woman, that lay with several women, and vitiated several virgins with that part. Diemerbroek says, he himself saw, in a certain woman at Monfort, a clitoris, as long and thick as the ordinary penis of a man, which came to be of that magnitude after she had lain-in three or four times.

The following history, says an author, made a mighty noise both at Paris and Thoulouse. A certain young woman at Thoulouse had a relaxation of the vagina, resembling a man's penis, and some pretended that she abused it that way, it being six inches in length, and four in circumference in the middle, where it was very hard. It gradually increased from her childhood: she was searched by the physicians there, who gave their opinion it was a real penis; upon which the magistrates of the town ordered her to go in man's habit. In this equipage she came to Paris, where she got money by shewing herself, till, upon other assurances that she was a woman, and a promise of being cured, she was brought into the hotel de Dieu, where the de-
scent

fcient was soon reduced, and she forced to resume her female dress, to her great regret.

Very rarely, or hardly ever, do we hear of what Bauhinus, a physician, has observed concerning a clitoris, that it became bony in a Venetian courtesan, which, by reason of its extreme hardness, did so hurt her lovers in coition, that many times, by reason of inflammations thereby, they were forced to fly to the surgeons for help.

An hermaphrodite is by all looked upon as a creature of vile deformity, bringing a shame upon both sexes; and in old times, wherever found, were drowned, or made away with, such monsters not being thought by them fit to live.

In Jul. Obseq. lib. prod. there is an account, that at Luna, at the time that L. Metellus and Q. Fabius were consuls, there was born an hermaphrodite, which, by the command of the soothsayers, was cast into the sea, and the like others were served in other countries, as soon as discovered, as at Umbria, Ferretinum, Fore Veffonem, Rome, Saturnia, &c.

Calphanes reports, that beyond the Nasomones, and about Matchlies, there are ordinarily found hermaphrodites, which so much resemble both sexes, that they have carnal knowledge of one another by turns; and this, by an expression in the young lady's letter, page 311, &c. (and which has introduced all this discourse about the clitoris) seems to be part of the practice between her and her bedfellow the chambermaid.

Montuus, de Med. Thores. lib. 1. cap. 9. says, that a certain hermaphrodite, who was counted to be a woman, was married, bore sons and daughters, and notwithstanding was wont to lie with her chambermaids, and get them with child. I have read a remarkable account of an hermaphrodite, in a certain city in Scotland, that went for a maid, yet got her master's

ter's daughter, who lay in the same bed with her, with child : she was accused of the fact in the year 1461, found capable as man as well as woman, convicted, and condemned before the judges, and suffered death, by being put into the ground alive.

The clitoris, very much, as I have said before, resembles a penis, and its end like the glands of that; and as the seat of the greatest pleasure in man is in the latter, so that of a woman is in the former, for therein is the rage and fury of love, and there nature has placed the peculiar seat of delight; from whence it is called by Columbus, *Amoris Dulcedo*, the sweetness of love, and by Bauhinus, *Æstrum Venenis*, the string of love; for that the necessary and unavoidable friction of the penis against the clitoris, in the act of coition, causes those excessive ticklings, and transporting itchings, to each sex, that are not to be described so well as felt, and the more of the serous matter (before spoke of) the woman sheds in the act, *eo major voluptas*; for as the penis in men, and especially the glans of it, fills, and is inflated with spirits in *actu cœundi*, so does the clitoris at the same time in women, and which jointly, together, reciprocally produce each to the other that inexpressible satisfaction that is diffused through all the animal functions; and which, if nature had not rendered so extremely pleasing, what man (that divine animal, born for the contemplation of heavenly things) would, as Andreas Laurentius elegantly expresses it, concern himself in so filthy a thing as is the act of coition? And what woman (endowed with modesty) would submit herself to be exposed to man, and readily undergo the toil and danger of child-bearing, besides the anxiety and care of educating her children? But neither the filthiness of the act will deter men, nor the severe inconveniencies which great bellies often cause to women, nor the frequent extreme hazard of their lives when in labour, nor loss of beauty and shape, the most precious gifts they have, and which render them amiable, and admired by all, as well as beloved by those that possess them, can or will either affright or deter them therefrom; nor will any of them make those

reflections till after the action, or consider any thing before it but the mutual pleasure they expect, and allow that they receive inexpressible satisfaction by it.

That all, as well as some of, the parts of generation, in women, are of a texture naturally lax, and will, in a wonderful manner, dilate themselves upon occasion, as the uterus, and the meatus urinarius, we need no further evidence for the first than child-birth, and the other by its yielding to the extraction of a large stone generated in the bladder, without cutting: and that the urethra in that sex particularly, will suffer itself to be very considerably distended, without any thing like the force which a steel or silver instrument necessarily occasion, we may see by the story which the late famous Mr. Cowper, the surgeon and anatomist, gives us of a woman under his care for cure, whose husband could never, till by the help of surgery, make any other penetration than into the urinary passage, for that the vagina, or collum uteri, was so preternaturally closed, that there could be no admission for the penis. The relation of it is in his explications of the 51st table of Bidloo's anatomy, and taken word for word from him, as follows, viz.

“ I was called to a married woman of about twenty years of age, whose lower belly was distended as if with child: upon examining the pudendum, I found the hymen altogether impervious, and driven out beyond the labia pudendi, in such a manner, that at first sight, it appeared not unlike a prolapsus uteri. In the upper part, towards the clitoris, we found the orifice of the meatus urinarius, or urinary passage, very open, and its sides extended not unlike the anus, or cloaca of a cock, that, without any difficulty, I could put up my finger into the bladder of urine. On dividing the hymen, at least a gallon of grumous blood, of divers colours and consistencies came from her, which was the retained menstrua. The next day no less quantity of the same matter flowed, upon taking out the pessary, which I had put in the day before. After three or four days

days she was easy, and soon after recovered, and within a year after was delivered of a healthful child. Her husband told us, though lying with her at first (before this operation) was painful to himself as well as to her, yet at last he had a more easy admission, which could be no other way than in the meatus urinarius; which seems something uncommon, that her urinary passage should so dilate itself to let in the erected penis, by no more than the force the strength of an erection would afford."

"This history," says he, "proves, that this woman's hymen was not only a strong membrane, that could make resistance to that force which overcame the meatus urinarius, and sphincter of the bladder, which is considerably strong; but by admitting of so great a dilation, as to hang extra pudendum, shews, that the structure of it is fibrous, and consequently capable of great distentions.

"There was another young woman that laboured under the same misfortune; of having an obstinate hymen, insomuch that her husband, though a healthful, strong, young man, could make no penetration; but she chose rather to have her marriage dissannulled, than endure the operation, being deterred by the shame of exposing her body, and the discourses that might be raised upon it: for that a lady's being viewed by the judge's order at Paris, by the most noted physicians and surgeons there, upon a contest about her virginity, gave occasion for their fans and snuff-boxes being painted afterwards with indecent postures."

I could furnish the perusers of this Supplement with variety of histories of the like nature from authors; but those which I have taken notice of, I think, are enough, as they are pertinent to the young lady's case, which occasioned my mentioning them, and may be a means to deter others of the sex from practising what may so monstrously expose them. I could likewise add many more letters to the same purpose of those that precede these histories, but that those which I have here
inserted,

inserted, and which I took promiscuously from the heap I have of them by me, I found, upon a fresh review of them, to be as material as any, as they, in a sufficient manner, make evident the great anxieties to the minds, as well as injuries to the body, and principally the genitals, which the practice of that filthy titillation has, by their own confessions, occasioned, both in the married and single of each sex.

I have now nothing further to add, nor, I think, any thing more to say, on this subject, therefore shall conclude with only acquainting those of my readers who are so unhappy as to stand in need of medicinal assistance, and care not to apply themselves to any physician of their own, or be seen by the author of *ONANIA*, that they may advise with him by letter on their stating their cases in writing, and left for him, sealed, at Mr. Corbett's, bookseller, near Tempel Bar: or they may first make use of the remedies recommended in the preceeding 21st edition of the *ONANIA*, which numbers of people of both sexes have done, and experienced the good effects of, in all the cases they are said to be proper for, as by several of their letters, both in the said *ONANIA*, and this Supplement to it, may be seen, and of which an account at large, with the method to be observed in the taking them, are to be met with in page 165, and onwards, of the said preceeding twentieth edition, under the names of The Strengthening Tincture, The Prolific Powder, and the phial of the Restoring Drink, they being medicines purposely prepared, and appropriated for the respective cures of the several kinds and degrees of weaknesses spoken of, want of erection in men, and those other embecilities of nature incident to both sexes, from voluntary and involuntary incitements, and are to be had by any messenger, ready sealed up (now only) at Mr. Corbett's, bookseller.

The Additions to the ONANIA and Supplement.

DIVERS remarkable letters to the author, from such of both sexes, who had injured themselves by Self-Pollution, lamenting their impotencies and diseases.

As also letters from eminent divines, in answer to a case of conscience relating thereto.

Likewise a letter from a lady (very curious) and another from a married man, concerning the use and abuse of the marriage-bed, with the author's answers, manifesting from scripture, that a married couple may commit whoredom between themselves.

And two more from two several young gentlemen, one of them subscribed C. T. the other Philalethes, who would urge the necessity of Self-Pollution, with the author's answers, as promised in the sixth edition.

And another surprising one from a young married lady, who by this detestable practice, became barren and diseased.

Also three very curious casuistical letters about Self-Pollution, from three other ingenious gentlemen since, one of them subscribed Will. Smith, and another, N. Pedagogus, with the author's answers.

And two astonishing cases, in two letters from a reverend clergyman, of a young man and a young woman, who, to his own knowledge, had so abused themselves thereby that they died.

And an answer to a letter subscribed Dives, concerning his son's adultery and fornication.

Likewise another letter from Wales, justifying the practice of Self-Pollution.

As also a discourse concerning the return of the seed into the mass of blood, from the philosophical transactions of Leiplick.

And Mr. Cowper, the surgeon and anatomist, his account of a woman whose husband could never, till by the help of surgery, make no other penetration than into the urinary passage; for that the vagina, or collum uteri, was so preternaturally closed, that there could be no admission for the penis.

Also

Also Dr. Carr's medicinal remarkable answer to a letter sent him by a divine, concerning two nuns, of Rome, reported to have changed their sex.

And Dr. Drake's, and several other physicians opinions of Hermaphrodites, and women brought into the resemblance of them, by the practice of Self-Pollution.

As was the case of a young lady of eighteen, whose well-wrote letter to the author shews she was almost ruined, by that filthy, sinful commerce with herself, &c.

With many admonitions and useful remarks, relating to Self-Pollution, particularly of impotency, thereby in men, and barrenness, and other strange effects of that practice in women, hardly ever till now taken notice of; with answers to questions and objections sent the author on this subject, since the last edition of the ONANIA and Supplement to it.

F I N I S.

